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Title	Piety analysis: the use of this technique on the Lucan infancy narratives, with further application to Luke's Q and L
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Qualification	PhD
Year	1987

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Piety Analysis:

The use of this technique
on the Lucan Infancy Narratives,
with further application to
Luke's Q and L.

Presented by:

Noel Stephen Donnelly

DISSERTATION FOR THE DEGREE OF
Ph.D:

UNIVERSITY OF EDINBURGH

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ABSTRACT OF THESIS (Regulation 7.9)

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Degree PhD Date 11/11/86
Title of Thesis Piety Analysis: The use of this technique on the Lucan Infancy
Narratives, with further application to Luke's Q and L.
No. of words in the main text of Thesis 75,000.

The object of this research is to investigate the potential of Piety Analysis for three sources in Luke: the Infancy Narratives of Luke 1-2, the Q material used by Luke, and Luke's special source L.

Piety is essentially a relationship of child towards father. Anawim piety which will be studied in Luke 1-2 is such a relationship, but one characterised by total dependence and trust and emptiness of self. It includes an awareness of duty, manifested by fidelity to the Torah, Temple and daily devotion to God and neighbour. It is inspired by the great models of Yahweh's work in Israel's past whereby the trustful weak were transformed and vindicated by God.

The research begins with a thorough study of the anawim ideals of piety expressed in Luke 1 and 2 (the models of Zechariah and Elizabeth, Mary, the Shepherds, Simeon and Anna; the canticles as expressions of anawim piety).

This is followed by further testing of Piety Analysis on the Q verses in Luke and Luke's special source L. If these three sources demonstrate three distinctive styles of piety then some little contribution will have been made in support of the view that Luke acted as a bridge builder in joining together the traditions of at least three distinctive communities in the early church.

Signed Declaration

I, Noel Stephen Donnelly, BD, BSc,
ARIC, LRAM, ARCM, formally declare
that the thesis "Piety Analysis:
The use of this technique on the
Lucan Infancy Narratives, with
further application to Luke's Q and
L." has been composed by myself
alone.

Signature:

Date: 12 / 12 / 86

Foreword

This thesis is the result of a "hunch" - that behind a text of scripture there probably lies a community with its own brand of piety which influences the text. Through a technique which I call Piety Analysis, I have explored three areas of Luke's gospel to ascertain whether or not three distinctive pieties, and therefore communities, may be found. In doing so I have developed the technique in an in-depth manner for Luke's Infancy Narratives, with further explorations into the pieties of Luke's Q and L material. Had space allowed, it would have been interesting to examine the pieties emerging from Acts - a fascinating prospect.

Throughout this period of study there have been many people who have given me valuable assistance and whom I would now like to thank. I must express my gratitude to Professor John C. O'Neill for his support since his recent arrival in New College, Edinburgh. In particular I wish to thank Dr. David L. Mealand: over a period of some four years he has provided constant help with critical scholarly responses to my efforts in this field of study. The faults which remain in this thesis are mine, but the rigorous academic forum provided by Dr. Mealand has been invaluable in regularly steering me clear of many pitfalls. His scholarship, practical advice, and friendship throughout this period of study are much appreciated.

Lastly I am deeply indebted to my family and relatives for much help: to Chris Feetenby for his careful, patient and methodical word-processing expertise: to Christine Feetenby for assistance in checking the text; and finally my thanks to my long-suffering wife Kathleen for her constant support throughout this period of study.

ABSTRACT

The object of this research is to investigate the potential of Piety Analysis for three sources in Luke: the Infancy Narratives of Luke 1-2, the Q material used by Luke, and Luke's special source L.

Piety is essentially a relationship of child towards father. Anawim piety which will be studied in Luke 1-2 is such a relationship, but one characterised by total dependence and trust and emptiness of self. It includes an awareness of duty, manifested by fidelity to the Torah, Temple and daily devotion to God and neighbour. It is inspired by the great models of Yahweh's work in Israel's past whereby the trustful weak were transformed and vindicated by God.

The research begins with a thorough study of the anawim ideals of piety expressed in Lk 1 and 2 (the models of Zechariah and Elizabeth, Mary, the Shepherds, Simeon and Anna; the canticles as expressions of anawim piety).

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CONTENTS

Foreward

Abstract

Chapter One: The piety of the Lucan Infancy Narratives

Chapter Two: The piety of Q in Luke's Gospel

Chapter Three: The piety of L

Chapter Four: Conclusions

Bibliography

CHAPTER ONE: The Piety of the Lucan Infancy Narratives

Contents of this chapter:

- 1.1 Introduction
- 1.2 Zechariah and Elizabeth
 - A. An appealing symbol.
 - B. Would a priest like Zechariah actually be poor?
 - C. Conclusion to this section.
- 1.3 Mary
 - A. Daughter of Zion.
 - B. The relevance of virginity.
 - C. The handmaid of the Lord.
- 1.4 The Shepherds
 - A. Biblical background.
 - B. Symbolism, marvel-sign, meaningful-sign.
 - C. Appropriateness of the scene for Anawim.
- 1.5 The Naming of Jesus
- 1.6 Simeon and Anna
 - A. The names involved: Simeon and Anna
 - (a) Simeon
 - (b) Anna
 - B. The drama involved: its structure and Christology.
- 1.7 The twelve-year old Jesus in the Temple.
 - A. Introduction.
 - B. Purpose of this story in Luke.
 - C. An O.T. basis for Luke 2:41-52
 - D. Gospel links.
 - E. Piety in Luke 2:41-52.
- 1.8 The Canticles and the Anawim
 - A. The Magnificat.
 - B. The Benedictus.
 - C. The Canticles and Jerusalem-based Christianity.
- 1.9 Relationship of the values in Luke 1-2 to the rest of the Gospel.

1.1 Introduction

"A demographic study of N.T. times that aims at detailed accuracy is doomed to failure from the start by the inadequacy of the statistical material." So wrote F.G.Maier in 1954.¹ Indeed as E.A.Judge remarked in his "Social Pattern of the Christian Groups in the First Century" a few statistics may be worse than none at all, for they may have been recorded because they were *un-typical*."² Counter arguments against these opinions may be offered in this area of debate. For this reason I have chosen to work the other way round: rather than seek to establish first the existence of an anawim-christian community from extra-biblical evidence and then seek for its influence on N.T. texts, I am proposing that a clear anawim piety may be detected in the N.T. text and inferring that such a strand did not arise from a vacuum but rather was preserved simply because it was significant to real people³ in the first half of the first century C.E.

It is not suggested that Luke 1 and 2 has its source(s) in a poor christian community. It is suggested that wherever these chapters come from, they were held on to and integrated into the N.T. because they were significant to christian anawim with their particular brand of piety.

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1. F.G.Maier, "Römische Bevölkerungsgeschichte und Inschriften-statistik", in Historia, 1954
 2. E.A.Judge, The Social Pattern of the Christian Groups in the First Century, London, 1960, Tyndale Press, p. 49.
 3. Donald Kraybill and Dennis Sweetland, "Possessions in Luke-Acts: a sociological perspective", Per Rel St 10, 215-239, 1983

While it is hoped to demonstrate that there is an element of anawim piety which runs through Luke 1 and 2, it is not presumed that these two chapters have the same origin: indeed it is obvious that chapter 2 scarcely presupposes any feature of chapter 1. In 2:5 Mary is once more introduced as Joseph's betrothed (τη ἐμνηστευμένην αὐτῷ) despite the fact that she has already been so described in 1:27 (ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ). Furthermore the virginal conception of 1:35 seems totally remote from the thinking in chapter 2, where Mary speaks of Joseph in 2:48 as ὁ πατήρ σου and where the writer refers to Mary and Joseph in 2:41 as οἱ γονεῖς αὐτοῦ. Verse 33 also speaks of ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ. Furthermore the parallelism and the interest in the Baptist are unique to chapter one. So while these chapters show features which point to *distinct* sources it is hoped to show that there were other features - in particular the underlying piety - which caused them to be joined together, (probably before Luke came on the scene.¹)

That Luke himself was aware of this piety may be indicated by his technique of "theological and historical bridge-building", as indicated by Brown². The first two chapters of Acts supply a transition from the story of Jesus to that of the mission of the church. In a similar way the first two chapters of Luke build a bridge between Israel and the ministry of Jesus, a bridge underpinned by the piety³ of trust in the transforming power⁴ of Yahweh in those who are empty of self. The continuity expressed in this latter

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977 pp. 250-253
 2. Ibid p. 242
 3. J.DeCantanzero, "Fear, Knowledge and Love: a study in O.T. piety", CJT 1963, 166-173
 4. D.L.Mealand, Poverty and Expectation in the Gospels, London 1980, pp41ff. (But see comment on this in Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984, p. 113 fn 30.)

bridge is effected by Luke when he makes appear, "almost from the pages of the O.T., characters like Zechariah and Elizabeth, Simeon and Anna, who are the first representatives of the piety of Israel",¹ while Mary (the first to be offered faith² in Jesus (1:38; 1:45) and the first to be a mother-figure in the infant church in Acts 1:14 recites a hymn which embodies the aspirations of the anawim. Brown lists the common features of Luke 1-2 and Acts 1-2:

- (a) the outpouring of the prophetic spirit on others: Luke 1:15, 41, 67, 80; 2:25-27. This is lacking in the Gospel proper but a feature of Acts 1-2 (e.g. Acts 2:17);
- (b) the language of the infancy hymns and of the speeches in Acts show similarities;³
- (c) the angelic appearances in Luke 1 and 2 (1:11, 26 and 2:9) are clearly paralleled in Acts (5:19; 8:26; 10:3; 12:7; 27:23), but lacking in the public ministry;
- (d) the title "Messiah Lord" in Luke 2:11 echoes the christology of the post-resurrection speeches in, for example, Acts 2:36;
- (e) the parallelism between the Baptist and Jesus is also at work in the parallelism in Acts between Peter and Paul.

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p. 242
 2. 1:38 foreshadows Luke's portrait of Mary in 8:19-21 where she is amongst those "who hear the word of God and keep it".
 3. F.Gryglewicz, "Die Herkunft der Hymnen des Kindheitsevangeliums des Lukas", NTS 21 1974-75, 265-73, on page 268 lists 18 terms shared by the Benedictus and Peter's sermon in Acts 3:12-26

It will be obvious that Brown's comparison between Luke 1-2 and Acts 1-2 has drawn on evidence in Acts far beyond Acts 1 and 2, and he admits the weak comparison between Luke 3:1 and Acts 3:1. But he does indicate that Luke 1 and 2 is much more Lucan in thought and pattern than had been previously allowed by Conzelmann. For our purposes here, it is to be noted that the order of writing (Gospel 3:1-24:35; Acts 3-28; Acts 1-2; Luke 1-2) makes some sense when one considers how it is possible for the Infancy stories to be imbued with the atmosphere of the period of the church (in contrast with the Gospel proper) and with an advanced christological development. Furthermore, it is probable that the social group, the "poor", demanded pastoral attention in their own right at this stage of Luke's writing, ca. 80-85 C.E. Bammel, in his article *πρωτός* (IDNT VI p. 908) points out that Luke's stress upon the poor as the true possessors of the Gospel is new: it is a deliberate correction of the usual Jewish tradition. "In this form it might well derive from the disciples of the Baptist who had become Christians," the question of the Baptist in Luke 7:19/Mt 11:3 being "obviously historical". The phrase of Is 61:1 *εὐαγγελίσασθαι τοῖς πτωχοῖς* is the sign for the Baptist's followers in Luke 7:22; it is the Lucan theme for the ministry of Jesus in 4:18; and it arises from a context of anawim piety in Luke 1 and 2.²

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1. Contrast R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, pp. 282 ff and 340
 2. See further, Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984, p.112f (on the intertwining of social and religious language).

1.2 Zechariah and Elizabeth

The greatness of John the Baptist is certainly pre-Lucan, and it is to be found in Q: $\mu\epsilon\acute{\iota}\zeta\omega\nu\ \acute{\epsilon}\nu\ \gamma\epsilon\nu\nu\tau\omicron\iota\varsigma\ \gamma\upsilon\nu\alpha\kappa\hat{\omega}\nu\ \iota\omega\acute{\alpha}\nu\nu\omicron\upsilon\ \omicron\upsilon\delta\acute{\epsilon}\iota\varsigma$, Lk 7:28; Mt 11:11, and in the Marcan material in Luke 3:16 ($\acute{\epsilon}\rho\chi\epsilon\tau\alpha\iota\ \delta\acute{\epsilon}\ \acute{\omicron}\ \iota\sigma\chi\upsilon\rho\acute{\omicron}\tau\epsilon\rho\acute{\omicron}\varsigma\ \mu\omicron\upsilon\ \dots$). Both passages show the movement from the great (the Baptist) to greater (Jesus) which is dramatically placarded in the Lucan Infancy stories of chapter one. And yet, of significance for this thesis, both characters have humble origins: Jesus from the handmaid and the virgin, John from the old and the barren.

Zechariah (Heb. Zēkaryāh: "Yahweh has remembered")¹ is described as a simple priest of the course of Abijah. (Contrast the high-priestly² rank given to him in the Protoevangelium of James 8:1-3). The phrase $\acute{\epsilon}\rho\epsilon\acute{\upsilon}\varsigma\ \tau\iota\varsigma$ suggests that the subject was not particularly notable with any distinguished office.

It is of interest for this investigation to explore two avenues regarding Zechariah as described by Luke: firstly as a *symbol* would such a character appeal to piety of the Christian anawim (and thus be preserved in an oral tradition), and secondly would "a certain priest of the course of Abijah" be *in fact* a poor man, culturally indentifiable with the poor of early Christianity?

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1. R. Laurentin sees much deliberate symbolism in the names in Luke 1-2: (Biblica: 37, 1956, pp. 435-456; 38, 1957, pp. 1-23), but one doubts such significance to Luke's audience. They may have had an impact, however, in earlier Hebrew circles.
 2. The high-priest's position combined priestly, political and social dignity, leader of the cult and President of the Sanhedrin. Details in E.Schürer, The History of the Jewish People in the age of Jesus Christ, Vol. II p. 275, revised edition 1979, T & T. Clark, Edinburgh.

A. An appealing symbol.

To answer the first part of the question raised in the last paragraph it will be necessary to involve Elizabeth also. "Zechariah" as a name is one which would appeal to a traditional type of piety (such as I believe the christian anawim might have had): there are eight priestly or Levite references to this name in Chronicles (1 Chr 9:21; 9:37; 15:18; 15:20; 15:24; 16:5; 24:25¹; 26:14.

The duties involved are all concerned with care and propriety regarding the cult rather than political power or status: guarding the tent or the Temple, acting as cantor or harpist, trumpet or lyre-player, with one mention of a Zechariah who was a "shrewd counsellor". The Zechariah, son of Jehoiada the priest of 2 Chr 25:20 was a spirit-filled martyr ("Why do you transgress the commandments of Yahweh? You have deserted Yahweh, now he deserts you"), whom Matthew (23:35) confused with the sixth-century prophet Zechariah. In first century Jewish and Jewish-Christian thought, the name Zechariah (apart from the application to the prophet) conjured up the picture of one filled with (minor) priestly dedication to the cult and law of Yahweh. Elizabeth too is of priestly descent: "descended from Aaron" 1:5. The wife of the high priest Aaron (Exod 6:23) is the only Elizabeth mentioned in the O.T. Her brother Nahshon is described in Numbers 2:3 and 7:12 as leader of the tribe of Judah who offered sacrifice at the Tabernacle.

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1. Zechariah here is appointed to represent the sons of Micah, as described in 1 Chr 24:19: "These were the men as registered by their various duties to enter the Temple of Yahweh in conformity to their rule handed on by Aaron their father as Yahweh, the God of Israel, has laid it down for him."

In the marriage of Aaron the Levitical high priest there is a blending of the traditions of Judah and Levi. The mother-in-law of this Elizabeth bears the same name as Joseph's wife (1:27 and Ex 15:20). But it is too speculative to see in this O.T. background any seedbed for the invention of a character by Luke or his source. As pointed out in Schürmann, Das Lukasevangelium I, 21 the evangelist is drawing on elements of tradition for a theological rather than any biographical purpose. John's priestly parents' represented the model of O.T. piety: observant in duties and imbued with a devotion which goes beyond the external. (cf. G.Schrenk, TDNT II, 189).

The combination of δίκαιοι (1:6 cf. 1:17; 2:25) with ἐναντίον τοῦ θεοῦ suggests that the couple are not just seen to be upright but are in fact so in God's eyes. Luke is quite emphatic in describing the pair: it is not sufficient to say in 1:6 ἦσαν δὲ δίκαιοι ἀμρότεροι ἐναντίον τοῦ θεοῦ but he adds πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιοσύναι τοῦ κυρίου ἄμεμπτοι². One result of Zechariah's execution of his priestly office in the Temple (1:8) would be familiarity with the various styles of prayer in the Psalms (in contrast to the Synagogue with its readings from the Law and the Prophets). These

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977 p. 266-268 discusses the question of the Baptist being a priestly Messiah. cf. also J.Jeremias, TDNT II, 928-941.
 2. For the O.T. and Jewish language usage here cf. F.Hauck and S.Schulz, TDNT VI, pp 566-578; cf. also 1 Ki 8:61 and T.Reub 1:6; 4:1.

psalms give pointers to Zechariah's prayer-life: attitudes of awe and adoration (rather than easy familiarity with God) Ps 33:6; 95:6; of humility, Ps 139:1; praise, 104:24; penitence, 103:3; thanksgiving, 107:1; longing for union, 84:2; 130:3, 51; and of trust, 16:8 - all dispositions appealing to the anawim¹. cf. R.Schnackenburg's article on "Tempelfrommigkeit" (Lexikon für Theologie und Kirche Vol. 9, cols. 1358-59) for a description of this expression of piety. It is important to see the story in Lk 1:5-24 from the point of view of the Christian anawim: in Zechariah and Elizabeth we have firm continuity with the traditional values of the past (blameless, priestly Temple-centred observance): perhaps now that the Temple has been destroyed, and that the early church has experienced hostility from High Priests (Acts 4:1-3; 5:17; 23:2), these conservative values survive only in the poor remnant (personified by Zechariah and Elizabeth). All that is required is trust and fidelity² and God will be creative over the barrenness as he was in the case of another Nazarite Samuel (1 Sam 1:1) and of Isaac whose parents Abraham and Sarah are also old like Zechariah and Elizabeth and where the annunciation is also made to the father.

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1. cf. H.H.Rowley, "Worship in Ancient Israel: its form and meaning." SPCK 1967 - especially chapter 8.
 2. Other examples: Gen 25:21; 29:31; Judges 13:2

B. Would a Priest like Zechariah actually be poor?

One has always the need of extreme caution in extrapolating backwards from second century Rabbinic material like the Mishnah for information regarding Judaism in first century Palestine. In particular one has to appreciate the Pharisaic prejudices (especially those of the Pharisaic section which came under the influence of Johanan ben Zakkai') of these sources when seeking for information on the priesthood. Priority in weighing the evidence should be given firstly to contemporary sources (Josephus e.g. Ant 4:69ff; 4:240ff; 3:224-236, and Philo e.g. De Spec. Leg. 1:131-161, and to the N.T. e.g. 1 Cor 9:13; 10:18; Heb 13:10; Lk 2:24, while recognising prejudices here also); only secondly does one advance Mishnaic material in the light of Danby's definition²: the Mishnah is a "deposit of four centuries of Jewish religious and cultural activity in Palestine beginning at some uncertain date, possibly during the earlier half of the second century BC and ending with the close of the second century AD."

The monumental work of Schürer³ and the more "popular" yet detailed study of Jeremias⁴ show up a social gulf between the Temple-based clergy (The High Priest, the Chief Priests concerned with the cultus, the custody and the financial administration of the Temple) and the 7,200 country-based priests involved in the 24 weekly "courses" (each of these latter having four to nine daily courses.) The former constituted a wealthy priestly aristocracy (cf. Josephus, Jewish Wars, 5:506; 2:246; Antiquities, 20:181, 206) (see further Jeremias, loc. cit. ch 4). The large house of Caiaphas in Matt 26:57 and par. accommodating the Sanhedrin session; John 18:13, 15, 16; 18:26; Matt 26:71; T.Men. xiii:21.

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1. Moore, Judaism, Vol. 1, pp. 83 ff, Oxford 1927-30
 2. Danby, The Mishnah, Oxford 1933 p. xiii
 3. E.Schürer, The History of the Jewish People in the Age of Jesus Christ, II, New Edition, T.Clark, Edinburgh 1979, pp. 267-363
 4. J.Jeremias, Jerusalem in the Time of Jesus, SCM, 1969

The ordinary priests (kōhēn hedyōt) present us with a fairly wide spectrum of wealth, from Jerusalem-based priests who were quite well-to-do and educated and who had lived in the capital for generations - e.g. the family of Josephus (Vita, 7: 274, 422), to those who lived in great poverty (Ant., 20:181, 207). We read in Philo also of the poverty of the priests because dues were frequently not paid. (De spec. Leg. I, 153-5). In theory there were three areas of priestly income:

(a) some portion of the sacrificed victims

(1 Cor 9:13; Heb 13:10; Lk 2:24)

Josephus, Ant. 3:230

M. Shat. xxiii:2

b. Pes. 57a Bar.

b. Tem. 20 6

(b) the first fruits brought in procession

M. Bikk. III 1-9

(c) The tithes of Num 18:21-32 due on agricultural produce

(Heb 7:5; Matt 23:23; Lk 11:42; 18:12)

Josephus, Ant. 20:181, 206

Vita 63, 80

Philo, De Virt., 95

But in practice a priest like Zechariah would come to the Temple for only two weeks in the year, (apart from the three pilgrim festivals).

There was little in the way of priestly duties to be done at home ("declaring a leper clean" is mentioned as such a function in Matt 8:4; Lk 17:14; T.Neg VIII 2:628). A priest had to increase his Temple income by professional or manual work - carpentry (Josephus, Ant. 15:390), working as a merchant (in oil T.Betz III:8), as a butcher (M. Ket. II:9) or stone-mason (T.Yom I:6, 180; Lev. R. 26:9 on 21:10; Siphra Lev. 21:10, 47c). Others were used as scribes (b. Yom 26:a) or

as readers and exponents of the Law in the synagogues (Bill. IV 153). Others were quite ignorant (Josephus, J.War 2:408). At the time of Jesus the number of priests and Levites¹ is estimated at being around 18,000 (J.Jeremias, Jerusalem in the Time of Jesus, SCM, 1969 p.204), 20,000 (Büchler, Priester², 49 f) or 24,000 (L.Herzfeld, Geschichte des Volkes Israel, III, Nordhausen 1857, 193). If we accept Jeremias' estimate that the population comprised 500,000 Jews, this leaves a ratio of one priest to every 25 non-priests (the latter including women and children of priests' families). When we add to this the consideration that there was a wide social and financial gulf³ between the section of the priesthood based in Jerusalem and that based in the

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1. For distinction and history and function cf. Schürer Vol II p. 250 ff.
 2. Büchler, Die Priester und der Cultus, 1895
 3. J.Jeremias, Jerusalem in the Time of Jesus, SCM, 1969 p. 180: "Between the chief priests of Jerusalem (οἱ ἀρχιερεῖς of the NT.) and the rest of the priesthood an intense antagonism had grown up in the period just before the destruction of the Temple, as both the Talmud and Josephus agree. The Talmud is full of complaints about the violence of the high priests who forcibly appropriated the hides of the sacrifices, which were distributed each evening among the priests of the daily course on duty in a Temple chamber, and the measures taken against this kind of violence, namely the procedure of having the hides distributed only once a week in the presence of the whole weekly course, did not succeed in preventing it. Complaints were also made of tyranny and nepotism (b. Pes. 57a; Bar.: T.Zeb. XI 16, 497). Quite independently, Josephus reports the violent plunder of tithes due to the priests by the servants of the high priest, who raided the farmers' threshing-floors (Ant. 20:181, 206). The social gulf between the chief priests and the main body of the priesthood, revealed by these reports, becomes apparent...." cf. also op. cit. p. 197, 198.

country areas we are left with a picture of Zechariah as a poor man', readily identifiable with the anawim. In fact it was just this identification of the non-Jerusalem priests with the people at large which is apparent in Josephus' account of the anti-Roman revolt of 66 C.E. (Jewish War, 2:408): the leading wealthy priests threw in their lot with the Romans; the great mass of the non-aristocratic priests (with a few exceptional zealous priests belonging to the aristocracy) went along with the people in their political struggle.

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1. though not generally speaking destitute, if one accepts the picture described by Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984 pp 119-128, e.g. p 111: "the number of smallholdings was comparatively large. This means that the percentage of those who were dependent either as tenants or as casual labourers was reduced in the population. Slaves, at least Jewish slaves, were rare. Rural unrest was less motivated than in most countries of the mediterranean world.

"Nevertheless Jewish literature is aware of the social differences as well as of the unnatural state of the Poor. The consciousness is kept alive by the memory of the Deuteronomic legislation, according to which the land was to be divided anew into equal segments after fifty years, and is conditioned by the experience - spelled out chiefly in the psalms - that God is especially the God of the Poor."

C. Conclusions to this section:

It can be seen therefore, in concluding this section on Zechariah that from the point of view of a putative Christian anawim, Zechariah and Elizabeth were not mere appealing symbols of the anawim of old' but would in fact be linked by poverty with the people at large rather than with the power and politics of the priestly aristocracy.

The piety is one of fidelity to God shown by daily devotion to the way of the Lord and by the traditional fulfilment of duties in the Temple. There is a humble leadership in service, with an anawim-style of piety which is empty of self and of possessions and is open to the transforming power of Yahweh.

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1. Brodie's thesis (1979) that Luke rewrote the work of the Chronicler (1 and 2 Chronicles, Ezra and Nehemiah) just as the Chronicler had himself rewritten Israel's history "from the beginning" to present a new theological vision, could be supportive for my own thesis but the scope of the Chronicler's work is so great that perhaps any N.T. work could be read into it and Brodie thus seems unconvincing. (L.T.Brodie, A New Temple and a New Law, in Journal for the Study of the New Testament, issue 5, 1979 p. 21 ff.)

1.3 Mary

In this study of the piety of the anawim, Mary provides a useful model. FIVE AREAS WILL BE COVERED:

- (a) the alleged "Daughter of Zion" feature;
- (b) the relevance of virginity;
- (c) the "handmaid" (ἡ δούλη cf. 1:38)

The theme of ὑπακοή and the Magnificat as an anawim-prayer will be considered later with the Canticles.

A: "Daughter of Zion"

Some thirty years ago, writers like Laurentin¹ attempted to show an impressive list of allusions in Lk 1:28-31 to Zephaniah 3:14-17. Such a list would suit very nicely our quest for Anawim traditions in Luke. "Daughter of Zion" was a geographical term describing a subdivision of a country, e.g. Ps 97:8 refers to Zion as one of the "daughters" (cities of Judah). (ἤκουσε καὶ εὐφράνθη Σιών καὶ ἠγαλλιάσαντο αἱ θυγατέρες τῆς Ἰουδαίας). The suburbs of a city can also be "daughters" as in Num 21:25 ("Heshbon and its daughters"), or Jos 17:11 ("Bethsham and its daughters"). (These last two references are absent in the LXX text). The "Daughter of Zion" according to Cazelles² specifically refers to that quarter of Jerusalem which is to the North of the Temple and which was filled with the poor displaced refugees from the Northern kingdom in 721. The words of Micah are said to be addressed to these in Mic 1:13; 4:8, 10, 13. Eventually, "Daughter of Zion" came to stand for these poor ones.

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1. R.Laurentin, Structure et Théologie de Luc I-II, Paris, Gabalda, 1957
 2. H.Cazelles, "Fille de Sion et théologie mariale dans la Bible", Bulletin de la Société Française d'études Mariales, 21, 1964, 51-71.

But we have to ask: "Did *Luke* notice such allusions?" When the passages are put side by side, the comparison seems appealing:

χαῖρε (Lk 1:28)	χαῖρε θύγατερ Σιών (Zeph 3:14)
"The Lord is with you" (Lk 1:28)	"The king of Israel, Yahweh, is in your midst." (Zeph 3:15b)
"Do not be afraid, Mary" (Lk 1:30)	"do not be afraid Zion" (Zeph 3:16 in MT)
"you are going to conceive" (Lk 1:31)	"Yahweh, your God, is in your midst" (Zeph 3:17 MT beqirbek LXX ἐν σοὶ)
"Jesus" (Lk 1:31)	"a warrior who saves" (Zeph 3:17 MT; ὁ δυνατός σώσει σε)

Does Mary then personify this remnant Daughter of Zion which will be transformed by the saving presence of Yahweh as already described in Zephaniah?

Recent scholarship^{1,2} shows how artificial is the seeming parallelism. The whole argument hinges on the word χαῖρε: does it simply mean "Hail" or is it to be understood as "Rejoice", thereby triggering off in the reader's mind the "Rejoice" passage of Zephaniah? Brown (loc. cit.) reviews the eighty O.T. uses of χαῖρειν and concludes (with Fitzmyer later in 1983, loc. cit.) that the connection is "too fragile" to establish that Zephaniah was in *Luke's* mind. Those who argue for the link between 1:28 ("the Lord is with you") and Zeph 3:15b ("Yahweh is in your midst") are required to switch from the LXX text to the M.T.³, and even then the arguments are dubious.

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977 321 ff
 2. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983² 344 ff
 3. R.Laurentin, Structure et Théologie de Luc I-II, Paris, Gabalda, 1957 p. 68

Moreover the link between the etymology of "Jesus" (1:31) and the "warrior who saves" (Zeph 3:17 M.T.) is foreign to Luke's practice, e.g. in Acts 4:12, where the context lends itself to this so readily: καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

It seems therefore highly speculative to say that Luke was aware of the Zephaniah passage, with its "Daughters of Zion" context so suitable for our present search. All one can say is that one cannot rule this out for the composer of Luke's source. If this source was preserved in an Anawim-Christian environment then one would expect it to be aware of the echoes in Zephaniah 3, particularly since it is preceded by a Zephaniah passage so significant for any anawim:

Zeph 3:12-13:

καὶ ὑπολήψομαι ἐν σοὶ λαὸν πραῖν καὶ ταπεινὸν καὶ εὐλαμβηθήσονται ἀπὸ τοῦ ὀνόματος κυρίου οἱ κατάλοιποι τοῦ Ἰσραὴλ καὶ οὐ ποιήσουσιν ἀδικίαν καὶ οὐ λαλήσουσι μάταια

We shall return to this in considering the Magnificat.

B. The relevance of virginity

If it could be shown that Mary the virgin were intended to be the model of total trust and dedication, the personification of the virgin Israel, whose helplessness is vindicated by Yahweh, then we would have another pointer to a Lucan passage which might be derived from an Anawim-Christian source and which had been preserved in pre-Gospel tradition because of its significance for that ambience.

But in Judges 11:34-40 the daughter of Jephtha bewails her virginity publicly:

Jud 11:37b: καὶ καταβύσσομαι ἐπὶ τὰ ὄρη καὶ κλαύσομαι ἐπὶ τὰ παρθενιά μου ἐγὼ εἶμι καὶ αἱ συνεταίριδες μου.

In the words of Bauer: "virginity as a life-long state is unknown. So far from being a desirable condition, it is counted as the greatest misfortune to die before marriage." Bauer reminds the reader of Is 4:1 in which seven women share one husband simply for the sake of being married. The normal O.T. esteem for a family and children is apparent in for example Ps 128:3

Ἡ γυνή σου ὡς ἄμπελος ἐθηνούσα ἐν ταῖς κλίται τῆς οἰκίας σου
οἱ υἱοί σου ὡς νεόφυτα ἐλαίων κυκλῶ τῆς τραπεζῆς σου

"Seeing one's children" (v. 6) is a sign of prosperity and of God's blessing for those "who fear the Lord". v. 1,4)

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1. J.B.Bauer, Encyclopaedia of Biblical Theology, Vol III, Sheed and Ward, London & Sydney, 1970, p. 945

Sirach 7:23-28 shows a similar attitude. Later, in intertestamental Judaism we find the idea of control of the instincts as an ideal pleasing to God (Tob 8:7):

καὶ νῦν κύριε οὐ διὰ πορνείαν ἐγὼ λαμβάνω τὴν ἀδελφὴν μου ταύτην ἀλλὰ ἐπ' ἀληθείας ἐπίταξον ἐλεῆσαι με καὶ αὐτῇ συγκαταγνησαί με.

It is deemed noble to remain a widow rather than remarry: e.g. Judith 16:22 after the death of Manasseh her husband (cf. also Lk 2:36 Anna the prophetess.) But these, like the description of Essene celibacy by Josephus¹, Philo^{2,3} and Pliny⁴ seem to be withdrawn from the mainstream of Jewish life. If Mary was betrothed, she presumably was not seeking a life of biological virginity.

The symbolism of virginity however is a different matter. It builds on Israel's high value on the chastity of a virgin, cf. Jer 2:26-33; Lv 21:13f; Ezek 44:22; Dt 22:23, 28; Judges 19:23, 24; 21:11,12. If a priest may marry only a virgin (Ezek 44:22, Lv 21:13), then Yahweh's love for Israel must be a love requiring virginal dedication on Israel's part.⁵ The "virgin Israel" (1 Jer 31:4) is, a few verses later on, "the remnant Israel" which is saved by Yahweh's love. Israel must be a faithful virgin⁶ who does not forfeit her chastity by idolatry: Jer 18:13-15.

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1. Josephus: Bell. Jud., 2:82
 2. Philo in Euseb. Praep. Evang. 8:11 Philo, Hypothetica 11:14-17 380-381 for celibacy among the Therapeutae.
 3. cf. the celibate women Therapeutae: Philo, De Vit. Cont. 68:155
 4. H.Hübner, "Zölibat in Qumran" N.T.S. 17, 1970-71 153-167
 5. Note the ascetic sense of παρθένος in 1 Cor 7:34, 36-38, and the idea of the Christian community being the bride of Christ in 2 Cor 11:2, watched over carefully by Paul until he can present it for marriage in the parousia.
 6. On Israel as the bride of Yahweh see TDNT vol IV, 1101, 25ff.

This virgin Israel is however far from ideal: she is oppressed (Amos 5:2; Is 23:12; 37:22; Jer 14:17) and wayward (Jer 18:13; 31:21; 46:11). R Brown is of the opinion that this lustful and unfaithful background is inappropriate as a background to Luke's description of Mary the virgin; she is not oppressed or violated. She is the one who is totally faithful. On the other hand it would seem that *the ideal* inspiring these O.T. passages, the vision of total dedication, faithfulness and obedience to God is precisely the picture presented by Luke. The creative transformation of the poor and empty state of the virgin by the "overshadowing" (ἐπερχεσθαι is a hapax for Luke among the evangelists: 1:35; 11:21; 21:26; Acts 1:8; 8:24; 13:40; 14:19) of a holy spirit (cf. the fertile creative spirit of Num 5:14, 40; Job 1:19; 4:15) could be seen as the ideal for the Christian anawim and as a most appropriate focus for the Lucan historico-theological perspective. It is the Christological rather than any mariological focus I refer to: in Luke's picture we see two movements - firstly in Mary there is conceived the cross-over point between Israel of old and the new creation; secondly the ladder-parallelism is apparent whereby John is conceived naturally of old and barren parents while Jesus is conceived in a greater manner by a holy spirit overshadowing a virgin (cf. Voss "Die Christologie der Lukanischen Schriften in Grundzügen", Studia neotestamentica, Studia 2; Bruges: Desclée de Brouwer, 1965, for a study of the figurative sense of ἐπισκιάζω and the cloud in Exod. 40:35). It would be amazing if Luke were not aware of this

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1. "as a woman" cf. E.Schüssler Fiorenza, In Memory of Her, SCM Press, 1983 p. 142 where a critique is given of Schottroff's opinion: the latter reads, "A poor woman has become the mother of Israel's Messiah, in whose name the messengers proclaim the beginning of the kingdom of God. She represents the hope of the poor - men and women - not just solely the hope of women." L.S.Schottroff, "Frauen in der Nachfolge Jesu in neutestamentliche Zeit", in W.Schottroff and W.Stegemann, eds., Tradition der Befreiung, vol. 2, Frauen in der Bibel, Munich: Kaiser, 1980, pp. 91-133: 106 especially.

"historical-symbolism" of Mary the virgin'. Prior to Luke's use of this story² we would have a narrative which would be very appropriate to the piety of a community of Christian-anawim, faithful to Yahweh, inspired by his transformation of the poor dedicated and faithful virgin.

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1. In spite of Conzelmann's neglect of the Infancy Narrative as part of Lucan theology (Conzelmann Theology, p. 118 cf. the critique of P.S.Minear "Luke's use of the Birth Stories" p. 121 ff in Studies in Luke-Acts ed. Keck & Martyn, SPCK 1968 and J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983² p. 182 ff.
 2. A Hebrew source (G.H.Box, G.Dalman, P.de Lagarde, H.Gunkel, R.Laurentin, B.H.Streeter, V.Taylor),
or an Aramaic source (M.Debilius, W.Michaelis, A.Plummer, B.Weiss)
or a Greek translation of these (K.H.Schelkle);
or as a result of conscious adoption of septuagintal style by Luke (Dalman, 39 f, N.Turner, P.Benoit, M.D.Goulder, M.C.Sanderson)
cf. review in I.H.Marshall, Gospel of Luke, Paternoster Press, 1978 p 46-47.
J.A.Fitzmyer says "the infancy narrative was in large part freely composed by Luke on the basis of information obtained from earlier models and in imitation of some O.T. motifs" etc. on p. 309 J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983²
Yet Luke's care in the use of his source Q makes one hesitate to agree with this opinion; he uses his sources, but hardly "freely composed" on their basis.

ἡ δούλη κυρίου. The δούλος group of words in the LXX is the normal translation of the root 'bd and its derivatives.¹ It suggests an attitude of total dependence on the master. Thus it runs right through the spirituality of the עֶבֶד יְהוָה and is the attitude of the anawim. The psalms contain some 54 references to δούλος²; the one who prays is most frequently "thy servant", or δούλος κυρίου (in Pss 35 (36); 115:7 (116:13); 134:1 (145:1)). Quite frequently Israel is put in apposition to δούλος (e.g. 1 Ki 8:34; 16:2; Is 49:3; Jer 2:14). The "fear of the Lord" inherent in this attitude is sometimes explicitly mentioned along with δούλος (e.g. 1 Ki 18:12; 2 Ki 4:1).

The expression δούλος κυρίου is to be found in Jo 14:7; 24:29; Jd 2:8; 2 Sam 11:9, 11, 13; 1 Ki 1:33; 2 Ki 18:12, 24; Ju 11:4; Ma 1:6; Is 48:20; Da (LXX) 3:84, 85 as well as in the psalms already quoted. Mary's phrase in 1:38 has obviously O.T. roots. The specific female use δούλη occurs frequently too (in Ex 21:17; Lev 25:44; Jd 19:19; Ru 2:13; 3:9 1 Sam 1:11, 11, 11, 16, 18; 8:16; 25:24, 25, 27, 28, 31, 41; 2 Sam 14:6, 7, 12, 15, 16, 19; 20:17; 1 Ki 1:13, 17; 3:20; 2 Ki 4:2, 16; 2 Chr 28:10; Ne 5:5; Ju 11:5, 16, 17, 17; 12:4, 6, 15, 19; 13:3; Es 4:17, 17; Jl 2:29; Na 2:7; Is 14:2; 56:6; 1 Ma 2:11). While the masculine is often used to express classes of distinguished people such as prophets (2 Sam 9:7; Ezra 9:11; Amos 3:7) or patriarchs (Gen 26:24; 24:14; Ezek 28:25; Exod 14:31) or kings (2 Sam 3:18; 2 Chr 32:16; Hag 2:33), the female usage has little aspiration to status.

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1. C.Brown (ed.) Dictionary of N.T. Theology, Paternoster Press, 1978 Vol III p. 592 (by G.T.D.Angel)
 2. Rengstorf, TDNT, II, 265.

With regard to Luke 1:38 commentators frequently point to a parallel in 1 Sam 1:11 : Ἰδὼν αὐτὴ κύριε ἔλωε σαβαώθ ἔάν ἐπιβλέπων ἐπιβλέψῃς ἐπὶ τὴν ταπεινώσωσιν τῆς δούλης σου καὶ μνηστῆς μου καὶ δῶς τῇ δούλῃ σου σπέρμα ἀνδρῶν ...

Of course Hannah is praying that she might bear a son, while Mary is "letting it happen" (optative) according to the angel's word.¹ Both however put themselves in an attitude of the servant, the poor one who seeks to obey whatever is God's will.

Both the Hebrew and the Greek words for obedience are connected with the word for hearing. Mary hears the word in Lk 1:28-37 and her submission to that word in 1:38 can be seen as a dramatisation of Lk 11:28 where she is among those who "hear the word of God and keep it". (The opposite attitude is condemned in Lk 6:46-49). In accordance with the view² that Luke I-II were written last, one can see an expansion of Lucan themes which are expressed in the gospel now seen in the infancy drama. (The obedience of Jesus in Lk 22:42

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1. The ῥῆμα of 1:38 reflects the meaning in 1:37 which is obscure both because of the double meaning in Hebrew (where רִבּוֹן can mean "word" as well as "thing") and because of the textual variations;

παρὰ τοῦ θεοῦ παν ῥῆμα (meaning no word of God can possibly fail) in B D L W ≡ 565 or παρὰ τῷ θεῷ παν ῥῆμα (meaning with God nothing will prove impossible) "probably altered to conform with the LXX text of Gen 18:14 μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα", B.Metzger A Textual Commentary on the Greek N.T. UBS 1970 p. 130.

2. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977 pp. 242-243. Acts also preceded Lk 1:5 - 2:52 in Brown's view.

is written at 1:38 into the mother-disciple of Acts 1:14. Other features similarly written in with hindsight include Jesus' fidelity to the Law Lk 4:1-14; 10:26-28, his poverty and religious practice 4:14, 16; 13:10; his respect for the poor in Lk 12, 14:13; 18:16; the necessary poverty of discipleship 14:33; his relationship to the Baptist; his focussing on Jerusalem 13:24, 34; and his emphases on prayer and the spirit. These will be developed elsewhere in this work.) One wonders if Luke could avoid thinking similarly of Mary the δούλη as a follower of Jesus the παῖς who was obedient in Phil 2:8, the υἱός who was subject to the law in Gal 4:4. There are striking resonances between some of the servant passages of Isaiah² and Luke 1:30-55, e.g.

Is 41: 9b "You are my servant, I have chosen you, not rejected you.

10 Do not be afraid, for I am with you; stop being anxious and watchful for I am your God. I give you strength, I bring you help, I uphold you with my victorious right hand.

11 Yes, all those who raged against you shall be put to shame and confusion: they who fought against you shall be destroyed and perish.

12 You will seek but never find them these enemies of yours. They shall be destroyed and brought to nothing, those who made war on you.

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1. The child Jesus is the diminutive παῖδίον in 2:17 (in a context where it is not Yahweh but Jesus who is the σωτήρ, κύριος and χριστός, 2:11)
 2. cf. K.R.Snodgrass, "Streams of Tradition emerging from Isaiah 40:1-5 and their adaption in the New Testament", Journal for Study of N.T. 8 1980 p. 24 ff.
N.B. especially the alleged links between Is 40:3-5 with Lk 1:17, 76-79; 2:30-31; 3:3-6; and 9:52; and between Is 40:1 f ; and Lk 2:25 and 3:18.

- 13 For I, Yahweh your God, I am holding you by the right hand; I tell you "Do not be afraid, I will help you."
- 14 Do not be afraid, Jacob, poor worm, Israel, puny mite, I will help you - it is Yahweh who speaks - the Holy One of Israel is your redeemer...
- 16 You yourself will rejoice in Yahweh and glory in the Holy one of Israel...
- 17 And the poor and needy shall exult ... I the Lord God will hear and not forsake them.

(cf. also Is 42:8-10; 44:1-4; 51:4-5, 9, 11; 52:6-10; 61:10)

Mary and Elizabeth and Anna are appropriate models (the virgin, the barren, the widow) in which the anawim can see at work God's transforming power. In the Gospel proper he has done so, "according to the prophets" Lk 24:27 in Jesus, and so it is fitting that he proleptically does so in his "roots". They act as the δούλοι κυρίου, poor and faithful to the duties of Temple piety. (Luke is safe in using δούλος or δούλη of them. He cannot use παῖς which has overtones of inheritance¹ and of the suffering servant of God², and of the Messiah³.) The common Hebrew basis of all these is עַבְדֵּי. For Luke the model is Jesus, who is cradled among "servants of God" (the humble self-designation of the Righteous before his God).

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1. Ws 12:7, 20; 19:6. Philo: Conf Ling 147; 2 Macc 7:34; Wis 2:13
 2. Is 42:1 etc.
 3. Ez 34:23 f; 37:24 f; Zech 3:8
4 Esr 7:28; 13:32, 37, 52; 14:9; 7:28
S.Bar 70:9; Tg Is 42:1; 43:10; 52:13 etc.

The עַבְדַּי יְהוָה is also a term for Israel from the time of deutero-Isaiah¹ (41:8 f; 41:9; 42:2, 21; 44:2; 45:4; 48:20) a point significant for Lucan theology².

The piety expressed by Mary (as opposed to Luke³) is traditional: her orientation is towards Yahweh; her spirit exults ἐν τῷ θεῷ τῷ σωτῆρί μου (1:46). She trusts Yahweh and is open to his will. She is a reliable model for the traditionally inspired Christian anawim.

Note however that in Luke 2:11 the good news announced by the angel is that the σωτήρ is Jesus who is χριστὸς κύριος⁴. We must therefore move on to investigate the shepherds⁵.

1. TDNT II 662

2. cf. Lk 1:16; 1:54; 1:68; 1:80; 2:25; 2:32; 2:34.

I refer to two aspects here: the unfolding of the divine plan from its roots in Israel, through Jesus into the missionary church (cf. review of Conzelmann, Grässer, Schulz etc. in Luke, Historian and Theologian I.H.Marshall, 1970, 85-124, Paternoster Press; and secondly the usefulness to Luke of the Jesus-Isaian "Servant" model with its dimensions of preaching good news "to the poor" and to all nations (Is 42:4-7; 49:6)

3. TDNT III W.Foerster pp. 1039 -1095 especially pp. 1086-1088 which point out that the high number of occurrences of κύριος in Luke as compared with the other gospels is due to his O.T. style in the infancy narratives. If one ignores Lk 1 and 2 then Luke's usage is no different from that of the other gospel writers.

4. Neither Matthew nor Mark use σωτήρ of Jesus.

5. In dealing with Zechariah above I considered the symbol and investigated the fact of his poverty. With Mary the fact of her poverty is obvious from Luke 2:24 where she makes use of the concession of Lev 12:8 for poor people.

1.4 The Shepherds

The Shepherd-scene will be studied here in the following order:

1. Biblical background;
2. Symbolism: marvel-sign and meaningful sign;
3. Appropriateness of the tradition for anawim.

A. Biblical Background

The term ποιμήν or מֹדֵל is found in the following O.T. passages:

Gen 4:2; 13:7, 8; 26:20; 29:8; 38:12, 20; 43:32; 46:32, 34; 47:3; Ex 2:17, 19; 3:1; Nu 27:17; 1 Sam 25:7; 2 Sam 24:17; 1 Ki 22:17; 2 Ki 10:12; 2 Chr 18:16; Ju 11:19; Jb 1:16; 24:2; Ec 12:11; Ca 1:8; W 17:11; S 18:13; Am 1:2; 3:12; M 5:5; Na 3:18; Za 10:3; 11:3, 5, 8, 15, 16; 13:7, 7, 7; Is 13:20; 32:14; 40:11; 63:11; Je 2:8; 3:1, 3, 15; 6:3; 10:21; 12:10; 22:22; 23:1, 4; 27:6, 44; 28:23; 29:19; 31:10; 32:34, 35, 36; 40:12; 50:12; Ez 34:2, 2, 5, 7, 8, 9, 10, 12, 23; 37:24.

Four broad usages may be seen here:

The shepherd himself:-

known for protecting and feeding his flock: Je 31:10 and Ezek 34:5

seeking out the lost sheep - Ezek 34:12

rescuing those attacked - Amos 3:12

Leaders appointed by God:-

Moses as shepherd - Ex 3:1

David as shepherd - 1 Sam 16:11 cf. Amos 1:1

God himself as shepherd:-

feeds Israel - Is 40:11

protects the flock - Jer 31:10

seeks out the flock - Ezek 34:12

Bad leaders:- Jer 2:8; 10:21; 23:1; Ezek 34:2

The common element is leadership (cf. kingship)

(The sheep which are led, are on the other hand

affectionate - 2 Sam 12:3

unaggressive' - Is 53:7; Jer 11:19

relatively defenceless - Mic 5:8

and in constant need of supervision - Nu 27:17; Ezek 34:5)

B. Symbolism: marvel-sign and meaningful-sign:

Why are shepherds introduced into the Lucan narrative here?

Many suggestions have been made:

(a) R.Bultmann (HST, 298-299) sees shepherds through the eyes of Hellenistic bucolic poets as apt representatives of an ideal humanity (cf. Creed, 34). But as pointed out by I.H.Marshall, Gospel of Luke, Paternoster Press, 1978 p. 108 "there is no trace of Hellenistic ideas of this kind in the story". As will be seen below, the O.T. background will offer much neater understanding.

(b) H.Gressmann has suggested that the story is based on the discovery of a foundling by shepherds (Das Weihnachtsevangelium auf Ursprung und Geschichte untersucht, Göttingen, 1914, p.324) cf. Plut. Is. et Os. 12.

(c) J.M.Creed (St. Luke, MacMillan, London, 1930, p. 31) points out that there is often a mention of shepherds at the birth of famous characters such as Cyrus, Romulus and Remus, Mithras.

(d) J.Jeremias (TDNT, 6, 1968, 491) says the shepherds appear at this point because "they are obviously owners of the stall; this is why they can be told without further elaboration that the manger is the site of the sign from God. 2:12. In other words, the shepherds of the Christmas story, like the manger and the cave, are a solid part of the local tradition in Bethlehem that a stall was the birthplace of Jesus." The ownership of the stall, however possible, goes beyond Luke.

1. cf. J.Forest, "Do not be afraid: the angel's message to the shepherds (Lk 2:8-10)", Sojourners, 12, 14-15, 1983

(e) C.Brown (ed.) Dictionary of N.T. Theology, Paternoster Press, 1978 p. 564-568 has little room for symbolism in the shepherds. There is only one important shepherd for the N.T., the Good Shepherd'. The missionary thrust beyond Palestine to city culture with no O.T. background, while continuing to use at a pastoral level the image of the Good Shepherd and his Flock found it more appropriate to make increasingly more prominent the concept of κύριος (the title of honour) and ἐκκλησία (his community). However in this strand of Luke the shepherds -

- 1 are brought on the scene because of the association of Bethlehem with David;
- 2 are indeed leaders, to and from the shepherd-king (pace J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 395), and
- 3 are of significance for the Christian anawim.

These two later points will be developed shortly. But first it is necessary to note the Davidic leitmotif, well attested by modern commentators (e.g. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 395; Schürmann, Das Lukasevangelium 108; R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 421). David is first encountered in the O.T. as shepherding Jesse's flocks (1 Sam 17:14-15, 20, 28, 34). Bethlehem was the home of David and the locus of his kingly anointing. Mary already has learned that her son will be the Davidic Messiah (1:32-35). Elizabeth has recognised him as κύριος (1:43). Now the shepherds (2:17) make known (ἐγγνώσαν is commonly transitive in N.T. & LXX) that he is saviour as well as christed Lord. (cf. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 197-204 for a recent discussion of the meaning of these titles).

1. or perhaps God himself as shepherd in Lk 15:4-7 (cf. W.Michaelis, Die Gleichnisse Jesu, Hamburg, 1955, 133). But see interpretation of this parable in terms of Jesus in Gospel of Thomas, Logion 107.

The signs of "swaddling", "manger" and even "lodge" have further O.T. allusions: they should not be seen primarily as exemplifying abject poverty. The "swaddling" reminds one of the birth of David's son, the wise king Solomon: "Cared for with cloth bands and concern, no king ever had another beginning of existence." (Wis 7:4-5). The "manger" in Bethlehem (the "House of Bread") is according to Fitzmyer, a sign of God's sustenance¹ of his people, evoking the memory of the LXX of Is 1:3, "An ox knows (ἐγνώ) its owner and an ass the manger of its lord, but Israel knows (ἐγνώ) not me, and my people do not comprehend (οὐνῆκεν). Now in 2:17 the shepherds do know (ἐγνώρισαν) and in 2:19 Mary does begin to comprehend (οὐνεῆπει), by placing things together for comparison (συμβάλλουσα). More simply perhaps, the manger suggests that Jesus is a shepherd's child as David had been: he is the new David shown forth in a context which expresses his solidarity with the shepherds of Bethlehem. (cf. 2 Sam 7:8) (The city as Davidic is stressed: Lk 1:27; 1:32; 1:69; 2:4; 2:11).

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1. Note that I.H.Marshall, Gospel of Luke, Paternoster Press, 1978 p. 106 says that the word ἀνακλίνω used for laying the child in the manger is also used for reclining for a meal (13:29; 12:37) and that ῥάτνη is a feeding trough for animals (T. Job 40:6). However if it is being suggested that the child is the food in the latter, and that the bystanders are consumers, one wonders if such a eucharistic connotation ever crossed Luke's mind.

A brief analysis of the structure of 2:1-10 will indicate the Davidic leitmotif:

	In Bethlehem	"city of David"
	*	1 Sam 17:15
	*	
	*	
A. Birth 2:1-7	*	
	*	
	*	
	*	
	in a manger	the condition of a shepherd's babe as David was (2 Sam 7:8)
	the message ¹	contains 2 points of
	*	A above plus "anointed
	*	lord" $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$
B. Annunciation *		and "saviour" (1 Sam
to shepherds		16:13; 2 Sam 3:18)
2:8-14 *		
	*	
	*	
	the recipients	The shepherd-king is $\epsilon\acute{\nu}$ $\mu\acute{\epsilon}\sigma\omega$ $\tau\acute{\omega}\nu$ $\alpha\delta\epsilon\lambda\phi\acute{\omega}\nu$ $\alpha\upsilon\tau\omicron\upsilon$ (1 Sam 16:13)
		as leader (2 Sam 5:2)
		($\kappa\alpha\iota$ $\epsilon\acute{\iota}\pi\epsilon$ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ $\pi\rho\acute{o}\varsigma$
		$\sigma\acute{\epsilon}$ $\sigma\acute{\upsilon}$ $\pi\omicron\iota\mu\alpha\nu\epsilon\acute{\iota}\varsigma$ $\tau\acute{\omicron}\nu$
		$\lambda\acute{\alpha}\omicron\nu$ $\mu\omicron\upsilon$ $\tau\acute{\omicron}\nu$ $\text{I}\sigma\rho\acute{\alpha}\eta\lambda$
		$\kappa\alpha\iota$ $\sigma\acute{\upsilon}$ $\acute{\epsilon}\sigma\eta$ $\epsilon\acute{\iota}\varsigma$
		$\eta\gamma\acute{o}\upsilon\mu\epsilon\nu\omicron\nu$ $\acute{\epsilon}\pi\iota$ $\tau\acute{\omicron}\nu$
		$\lambda\acute{\alpha}\omicron\nu$ $\mu\omicron\upsilon$ $\text{I}\sigma\rho\acute{\alpha}\eta\lambda$)

1. Paul R. Berger, "Die auf Gottes Weisung mit Wohlgefallen beschenkten Menschen", ZNW 74 No. 1-2, 129-144, 1983

The "lodge" (κατάλυμα) was not a home but a putting-down location for wayfarers in transit. (The word for an inn, used in 10:34, is πανδοχεῖον). This is essentially transitory, a place where baggage is put down for a rest.

Perhaps there is a reference to Jeremiah 14:8

Ἐπομονὴ Ἰσραὴλ κύριε καὶ σώσεις ἐν καρῷ κακῶν· ἵνατί ἐγενήθης ὡσεὶ πάροικος ἐπὶ τῆς γῆς καὶ ὡς αὐτόχθων ἐκκλίνων εἰς κατάλυμα

In contrast Jesus is not a sojourner but is at home "born in the town of David, not in a lodge like a stranger, but in the manger of the Lord who is the sustainer of his people." J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 395

(It should be noted however that in Lk 22:11 κατάλυμα is a guest-chamber. A.Plummer, Gospel According to St. Luke, Edinburgh, 1969 p. 54 points out that κατάλυμα represents in the LXX some five different Hebrew words so that it must have been elastic in meaning.' This is added here by way of caution in applying the Jeremiah passage, apt though it may seem to be.)

The κατάλυμα of course is not part of the angelic sign. But Luke links it in verse 7 with the two components of the latter (the swaddling and the manger) and all three were apparently significant to him.

The nature of the signs as meaningful-signs rather than marvel-signs is well brought out by Bailey, "Shepherds", ITQ 31, 1964, 1-23, and "Crib", 1. E.R. 100, 1963, 358-376).² A meaningful-sign like a simple manger or swaddling bands is essentially revelatory.

1. Note too Kaikhohen Kipgen, "Translating κατάλυμα in Luke 2:7", Bib. Tr. 34 No. 4, 442-448, 1983

2. cf. C.H.Giblin, "Reflections on the sign in the Manger", CBQ 29 1967, 87-101

The manger reveals that the babe is a shepherd's child (as David was). The swaddling reveals that the child is regal (as Solomon was). The "marvelling" of 2:18 (ἐθαύμαζαν) refers not to the signs themselves but to the content of the angelic message, viz. that it was this Jesus who was saviour¹, messiah and lord.

Mary on the other hand (2:19) is the one who ponders, who puts things side by side for comparison, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Does Luke expect the reader to do the same and to dwell on the implications of these meaningful-signs?

The canticle will be considered later in the section on all the canticles.

1. A title already implicit in 1:69, καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ πατρὸς αὐτοῦ.

C. Appropriateness of the scene for Anawim

"The poor, as typical of Luke, are the first to receive the message of salvation in Jesus' presence among men." (JBC 44:40) The lowly ones, in the persons of the shepherds, are the first to be evangelised with the good news (a semitism in 2:10? εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην) and thus dignified they "make known abroad all that was told them concerning this child" (2:17) while "all they that heard it wondered at those things which were told them by the shepherds" (2:18), and "the shepherds returned glorifying and praising God for all the things they had heard and seen" (2:20). Their response is to evangelise in their turn and to glorify and praise God.

This response is theocentric (rather than Christocentric) and is cognate with the theocentricity of the canticles. It is rooted in traditional O.T. Davidic-inspired piety. It seems indeed to be the kernel attitude in the putative Christian anawim suggested in this chapter of the thesis. The shepherd tradition is remembered and preserved in Judean Christianity because it expresses the piety of such a community of poor Christians.

Such a thesis is likely to be supported only by a web of suitability, a list of possibilities which open the way to probability. The shepherds form only one strand, but an important one in this web.

There are difficulties of course. Some would say that the shepherds were not in fact poor since they owned their own flocks' (2:8 - ποιῶντες ποίμνας τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν)

1. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983, 396

This is reading more of an emphasis into the text than the greek warrants. Others like J.Jeremias (TDNT VI 491) hold that the shepherds were the owners of the stall since "they can be told without further elaboration that the manger is the site of the sign from God, 2:12. (italics mine). The greek of 2:12 however is more commonly κείμενον ἐν ᾠρίνῃ not κείμενον ἐν τῇ ᾠρίνῃ (as T R). More important, in dealing with difficulties, is the portion of double tradition concerning shepherds: on the one hand the patriarchs and David were shepherds who in fact were leaders of the people as well as sheep and on the other one finds the evil reputation held of shepherds, as thieves and cheats, deprived of civil privileges, banned from courts'. "To buy wool, milk, or a kid from a shepherd was forbidden on the assumption that it would be stolen property" (J.Jeremias TDNT VI 489). "The evidence for this view is late (SB II, 113 f), and in general shepherds receive honourable treatment in the N.T. (Schürmann I, 108 f)" says I.H.Marshall, Gospel of Luke, Paternoster Press, 1978 108. In fact these Lucan shepherds are the *only* real shepherds in the N.T. How late is "late"? One finds in Philo de Agric. 61 "Such pursuits as looking after sheep and goats are held mean and inglorious." Herdsmen in the service of a rich merchant of Jerusalem are listed among the despised trades of b. Sanh. 25b:

1. Gambler with dice
2. Usurer
3. Pigeon-trainer
4. Dealer in produce of the sabbatical year
5. Herdsman
6. Tax collector
7. Publican

-
1. Qiddushin Mishnah: "Among persons disqualified to act as judges or witnesses are also to be included robbers, herdsmen and extortioners", T V 3 in Tractate Sanhedrin Mishnah and Tosefta, translated H.Danby, New York, Macmillan 1919, p. 61

While noting in passing Jesus' mission to 6 and 7 on the list (Lk 5:30; 7:34; 15:1 f; 18:11; 19:7) as social outcasts' it seems odd to exalt the herdsmen without sufficient reason.

"The motif that God reveals the birth of the saviour to ordinary, lowly, people is undoubtedly present." (I.H.Marshall, Gospel of Luke, Paternoster Press, 1978, p. 108).

With regard to the financial status of the herdsmen there is no evidence. But the lowliness of their social status is assured from the studies of the rabbinic tradition (see list in J.Jeremias, Jerusalem in the Time of Jesus, SCM, 1969, p. 302f)² and it is this lowliness which fits into the pattern of Zechariah and Mary³ already presented. There is here in the shepherds the added factor that by the nature of their work they were not free for Temple observance, though they may have served the Temple needs by pasturing flocks intended for sacrifice (Mishnah: Shek. VII 4; Baba K. VII 7 80 a). More probably the public regarded them just as they saw all herdsmen, namely as untrustworthy outcasts. To them however is proclaimed the σωτήρ, χριστός and κύριος, with Caesar Augustus acting as mere furniture for the scene.

1. Other despised trades, according to M. Ket. VII 10 are the dung-collector, the copper-smelter and the tanner (all trades associated with offensive odours.) In Acts 9:43 Peter lodges with a tanner named Simon.

2. J.Jeremias, Jerusalem in the Time of Jesus, SCM, 1969

3. The parallel of promise and fulfilment with the annunciation to Mary has been pointed out (e.g. R.Laurentin, Structure et Théologie de Luc I-II, Paris; Gabalda, 1957 126-127

apparition of angels(s)	1:26	2:10
address	1:30	2:10
do not fear	1:30	2:10
grace or joy; birth	1:31	2:11
Jesus saviour	1:31	2:11
Son of Most High/ Messiah Lord	1:32	2:11
Sign	1:36	2:12
Departure	1:38	2:15

The shepherds proclaim Jesus in terms of post-resurrection faith. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 409 says that these titles are not to be regarded as Hellenistic additions to a tradition but they are traditional titles inherited by Luke from the early Palestinian Christian community before him but now predicated by him of Jesus at his very birth. (cf. Phil 3:20 as pre-Lucan tradition.) J.A.Fitzmyer also asserts that in particular the titles "Messiah" and "Lord" would have to be regarded as kerygmatic titles stemming from the Jewish Christian community of Palestine. One is inclined to add that the community was anawimic in nature. The lowly have the good news preached to them (cf. 7:22) and in turn spread the word they have heard and give glory and praise to God. Like Peter and John in Acts 4:20 they have seen and heard and cannot help becoming kerygmatic forces, as the lowly are both transformed beings and transforming agents.

In terms of piety, the passage shows a clear consciousness that it is to the poor that the good news is given. The source of this good news is Yahweh. The content is that Jesus is Saviour, Christ and Lord, born as a Davidic shepherd and as Wisdom incarnate. The response is to glorify and praise Yahweh and to make known this good news. The disciple, like Mary, is to reflect and meditate on this saving activity of Yahweh.

1.5 The Naming of Jesus

Lk 2:21 καὶ ὅτε ἐπλήσθησαν ἡμέραι ὅκτῳ τοῦ περιτεμεῖν αὐτόν καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημθῆναι αὐτὸν ἐν τῇ κοιλίᾳ

At the appropriate time (cf. 1:23, 57; 2:6, 22) Jesus is made subject to the Law by his circumcision. Luke does not make an issue of this (cf. Gal. 4:4) but almost assumes it as part of the natural course of events. What he does stress is the naming of Jesus: here we have a calling-forth of the name divinely pre-ordained before his conception. Contrast the parallel naming of the Baptist (1:60) where the parents are prominent in the naming. For Mary the choice of name is not really an option open to her: the angel tells her the name to be used:

Lk 1:31 καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦς. The future tense has the equivalence of an imperative (M.Zerwick, Biblical Greek, Rome, Biblical Institute, 1963, paragraph 280). (cf. Gen 16:11).

Much has been written on the derivation of the name Ἰησοῦς, the Greek form of Joshua (originally meaning, "Yahweh, help!" - as a mother might cry out in labour, and later being popularly understood as "Yahweh saves!" due to the similar sounding of $yôšûa'$ and $yēšûa'$: the former is derived from $\check{s}w$ 'help, and the latter from $y\check{s}$ 'save.')

Matthew in 1:21 refers to the popular etymology. But here, it is suggested, Luke's source may be recalling, with some piety, Joshua, a heroic figure whose divine commission in Jos 1:2-9 would be of immense appeal to an anawim community. The LXX account reads:

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1. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 347

1¹²

Μωυσῆς ὁ θεράπων μου τετελεύτηκε·
 νῦν οὖν ἀναστας, διάβηθι τὸν Ἰορδάνην
 οὐ καὶ πᾶς ὁ λαὸς οὗτος εἰς τὴν γῆν,
 ἣν ἐγὼ δίδωμι αὐτοῖς.

1¹³

Πᾶς ὁ τόπος, ἐξ ὅν ἂν ἐπιβῇτε τῷ
 ἵχνει τῶν ποδῶν ὑμῶν,
 ὑμῖν δώσω αὐτὸν, ὃν τρόπον εἶρηκα τῷ Μωυσῇ.

1¹⁴

Τὴν ἔρημον καὶ τὸν Ἀντίλαβανον,
 ἕως τοῦ ποταμοῦ τοῦ μεγάλου,
 ποταμοῦ Εὐφράτου, καὶ ἕως τῆς θαλάσσης
 τῆς ἐσχάτης· ἀπ' ἡλίου δυσμῶν
 ἔσται τὰ ὅρια ὑμῶν.

1¹⁵

Οὐκ ἀντιστήσεται ἄνθρωπος κατενώπιον
 ὑμῶν πάσας τὰς ἡμέρας τῆς ζωῆς σου·
 καὶ ὥπερ ἤμην μετὰ Μωυσῇ
 οὕτως ἔσομαι καὶ μετὰ σοῦ,
 καὶ οὐκ ἐγκαταλείψω σε,
 οὐδ' ὑπερόψομαί σε.

Ἰσχυε καὶ ἀνδρίζου·

σὺ γὰρ ἀποδieleῖς τῷ λαῷ τούτῳ τὴν ἡν,

ἣν ὥμοσα τοῖς πατράσιν ὑμῶν δοῦναί αὐτοῖς.

Ἰσχυε οὖν καὶ ἀνδρίζου,

βυλάσσεσθα καὶ ποιεῖν καθότι

ἐνετείλατό σοι Μωυσῆς ὁ παῖς μου·

καὶ οὐκ ἐκκλινεῖς ἀπ' αὐτῶν

εἰς δεξιὰ οὐδὲ εἰς ἀριστερά,

ἵνα συνῇς ἐν πάσιν οἷς ἐὰν πράσῃς.

καὶ οὐκ ἀποστήσεται ἡ βίβλος τοῦ νόμου τούτου

ἐκ τοῦ στόματός σου,

καὶ μελετήσεις ἐν αὐτῇ ἡμέρας καὶ νυκτός,

ἵνα εἰδῇς ποιεῖν πάντα τὰ γεγραμμένα·

τότε εὐοδωθήσῃ, καὶ εὐοδώσεις

τὰς ὁδοὺς σου, καὶ τότε συνήσεις.

Ἰδοὺ ἐντέταλμαί σοι·

Ἰσχυε καὶ ἀνδρίζου,

μὴ δειλιάσῃς, μηδὲ φοβηθῇς,

ὅτι μετὰ σοῦ Κύριος ὁ θεός σου

εἰς πάντα οὗ ἐὰν πορεύῃ.

Luke 2:21 seems to be a redactional verse, bridging the transition from the birth scene to the manifestation scene in the Jerusalem Temple. It is redactional in that

- (a) it refers back to the annunciation to Mary in 1:31;
- (b) its fulfilment theme is part of a three-fold pattern, (2:6 the time to give birth, 2:21 the time to circumcise, and 2:22 the time for purification) and
- (c) its pattern of parallelism to the Baptist theme is apparent (1:59-63 within an overall context of parallel annunciations, joyful births, circumcision and namings, and manifestation with growth refrains).

The Joshua passage quoted at length above arose in the present investigation through an appreciation of the naming ceremony. The passage is particularly apt as a background to Luke

- (a) the triple refrain in Jos 1:6; 1:7; and 1:9 ἵσχυε καὶ ἀνδρίζου is echoed in Luke's triple growth refrains for the Baptist 1:80 and for Jesus 2:40,

(with its step parallelism:

1:80 "and the child grew up and became strong in spirit."

2:40 "and the child grew up and became strong, filled with wisdom, and the grace of God was upon him."),

and even more in the growth formula of

2:52 "And Jesus made progress in wisdom, maturity and grace before God and men."

-
1. ἀνδρίζω = to render manly
ἀνδρίζομαι = to grow up to manhood, become strong
ἀνδρροομαι = to attain the years and vigour of manhood

(b) the Covenantal form of the Joshua passage is a suitable backdrop to a circumcision scene. (cf. Gen 17:1-27 where God makes a covenant with Abram, giving details of circumcision and the new naming as Abraham.) The optimism of Jos 1:4 and 1:5 is apparent: Joshua has only to keep the law carefully (1:7) and God's abiding presence will be assured:

ἔσομαι μετὰ σοῦ 1:5

and μετὰ σοῦ κύριος ὁ θεός σου εἰς πάντα οὐ ἐὰν πορεύῃ 1:9

(c) there are many Lucan nuances apparent in the Joshua passage:

(i) continuity with the past age and glorious expansion into new territories:- Moses is dead (Jos 1:2) but there is the abiding presence of Yahweh (Jos 1:5; 1:9) and a solemn commissioning for the new era (Jos 1:3 and 1:9) (cf. Lk 24:27, 45-49; Acts 2:5 ff) of expansion (Jos 1:4). For the N.T. community in Luke's vision, the Jesus of the ministry is dead, but his spirit is active in Acts in the glorious expansion to the ends of the earth;

(ii) the warning against apostasy in Jos 1:8 is a theme which also appears in Luke 21:8 ff;

(iii) the divisive outcome of Joshua's work (1:6) may be reflected in Lk 21:10 and in the (sword of) discrimination of Lk 12:51/Lk 2:35 (cf. Matt 10:34-36) and Lk 11:23

(iv) other ideas and vocabulary in the broader Lucan Infancy Context include:

(a) "as I swore to your fathers" Jos 1:6 cf. Lk 1:55 in the Magnificat and Lk 1:73 in the Benedictus.

(b) the active meditation of Jos 1:7 and 1:8 is a feature of Lk 2:19, and the resulting wisdom, σοφείας, appears in Lk 2:47 (and 11:49 and 21:15) (cf. σοφῆς in Jos 1:7 and σοφίας in Jos 1:8);

(c) the presence of the Lord with Mary in 1:28

ὁ κύριος μετὰ τοῦ

matches the Joshua passage of 1:9

μετὰ τοῦ ὁ κύριος ὁ θεός τοῦ;

(d) fidelity to the law of Jos 1:7 and 1:8 will be developed by Luke through the circumcision/naming scene of 2:21 and into the next scene in the Temple especially at 2:22, 23, 27 and 39.

The intention of the above exercise has been to tease out from Luke a possible source of pious inspiration for the anawim community under investigation in the present study. Joshua presents only one of several heroes whose covenantal fidelity to the law in an era of exciting change would encourage a Jewish-Christian community. Other hero-figures will be studied elsewhere.¹ The direct relevance of the circumcision and naming story to Christian anawim is touched on by P.Winter in the "Proto-Source of Luke 1", Nov. Test. 1 1956, 184-199. Winter links the story with James the Just, the Lord's brother, traditionally a faithful practitioner of Jewish customs in Jerusalem, and the first known leader of that poor community.

The circumcision and naming of Jesus could have been simply taken for granted: the fact that it is mentioned seems to indicate that this was important for someone. It is suggested therefore that, before any step-parallelism with the Baptist was constructed, the naming of Jesus was

1. e.g. Judith (THE Jewess) as Anna, and Juda (THE Jew) as Simeon, see below p. 55.

an inspiration for Jewish-Christian piety, who reflected on their glorious past and saw in Jesus the new Joshua.

(The aptness of this figure to Luke will be obvious, since Joshua linked the Mosaic ministry with the new era of expansion beyond the Jordan.)

In terms of piety, the passage shows fidelity to the practice of covenantal dedication to Yahweh (even in the case of this $\sigma\omega\tau\acute{\eta}\rho$, $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ and $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$!). The respect for the traditional heroes of old may also colour the piety. It seems to cry out that "old" practices were good (and were supported by Jesus) and (perhaps) should not be abandoned in these times of hectic change.

1.6 SIMEON and ANNA

The scene in Luke 2:22-40 brings together four pious Jews, Simeon, Anna, Mary and Joseph, around Jesus in a Temple setting which stresses fidelity to the Law. As such it is of relevance to the present study: why was such a story preserved if not for its portrayal of values for a particular community with its own branch of piety? The story is moreover, said to be highly coloured by pigments taken from another story of a Jewish hero¹ of a bygone age, Samuel, as described in 1 Sam 1-2. Furthermore there is a strong respect for prophecy inherent in the passage, which needs to be investigated. On the other hand the scene is complex. Luke has presented a fusing together of a Jewish presentation of the boy child, with quite a separate Jewish practice of purification of the mother. The matching of the Jesus story to the Samuel story extends also to the matching of the Baptist story with Samuel (both Mary and Joseph as well as Elizabeth and Zechariah are said to be built upon Elkanah and Hannah). This raises the issue of whether or not the Jesus stories in Luke 1 and 2 are built upon original Baptist stories, modelled on 1 Sam 1 and 2. It is also useful for the purpose of exploring the putative Christian anawim to examine the popular O.T. references lying behind the Simeon and Anna story, teasing out the common elements which would inspire the piety of such a community. Lastly there will be links with Q and L arising from this scene which are important for the purpose of this thesis and will be developed in chapters 2 and 3 below. One cannot exhaust all the topics here. But one can note the judgements of recent scholarship in these areas and from such a context focus on the piety which remembers the Lucan scene.

1. S. Muñoz Inglesias

"El evangelio de la infancia San Lucas y las infancias de los héroes bíblicos", Est. Bib. 16 1957, 329-382.

A. The names involved: Simeon and Anna

Word association could be a useful tool for unveiling the mindset of a particular group. What sort of associations can one expect to find in the mind of a faithful first century Jerusalem Jew when confronted with the names of Simeon and Anna?

(a) Simeon: In Genesis 29 and 30 where Leah and Rachel name Jacob's children there is spelled out the etymology of each name. While one would not normally expect a first century Palestinian Jew to be conscious of the etymology of every name there is perhaps some reason, in the light of Gen 29, for the etymology of "Simeon", Leah's second son. Interestingly, this presents a phonic link with Samuel, since Simeon is a diminutive form of šēma'-'el or of šēma'-yāh, meaning "God has heard, or "Yahweh has heard". According to J.A.Fitzmyer¹, this was shortened to Simeon which in turn was Hellenised to Simon. (cf. Gen 49:5 - Simon and Levi are a sign of division - note the sign of division which Simeon gives to the mother of Jesus). καὶ ἰδοὺ ἄνθρωπος ᾧ ἐν Ἱερουσαλὴμ ὃ ὄνομα Συμεών (Lk 2:25). According to R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 437 the style of the Greek points to an unknown person being introduced to the reader. This rules out any identity with Simeon the son of Hillel and father of Rabban Gamaliel the Elder as suggested by A.Cutler.²

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1. J.A.Fitzmyer, Essays on the Semitic Background to the New Testament, London, Chapman, 1971, 105-112.
 2. A.Cutler, Journal of Bible and Religion, 34 1966, 29-35.

There is no suggestion in the Lucan text that Simeon was a priest (still less a High Priest, the successor of the Baptist's father Zechariah, as described in the Protoevangelium of James 24:3-4)¹. In verse 34 Simeon blesses Joseph and Mary (εὐλογεῖν - a verb used for the activity of Jesus' disciples in 6:28, of Jesus' action over the five loaves and two fish in 9:16, and over the disciples in 24:51). The act of blessing may have been a priestly activity in Gen 14:18b-19 (Melchizedek) or Num 6:23 (the Aaronic blessing) but this is hardly Luke's reference. Simeon, for Luke, is a "just and devout" man (δίκαιος καὶ εὐλαβής), waiting for the consolation (παράκλησις) of Israel, who came from the city of Jerusalem to the Temple, led by a holy spirit at just the same time as Mary and Joseph. It is when one begins to draw a parallel with the blessing on Elkanah and Hanna in 1 Sam 2:20 by Eli, who was an aged priest, that the popular ascription of priesthood to Simeon occurs. This is more than Luke intends. (Moreover an anawim community might well cherish Simeon for his "justice and devotion" rather than for association with any Jerusalem priestly status.) In this word-association exploration one should mention also the heroic O.T. figure of Simon, (1 Macc 13:41) who died in 134 B.C. Unlike Simeon son of Jacob and Leah, Simon of the Maccabees was a glorious figure of recent memory who recaptured the Akra, the Syrian citadel in Jerusalem, and became commander, governor and high priest of the Jews. Son of Mattathias, brother of Judas Maccabeus the

1. Note too the story in the Acts of Pilate, 17;1 where Jesus raises Simeon's two sons from the dead.

guerilla commander who conquered Greek Seleucid armies (1 Macc 2-6), and father of John Hyrcanus, Simon was not a figure likely to be forgotten in Jerusalem. Of interest for the Lucan scene under investigation are three points:

Firstly the records of Simon were enscribed in bronze tablets in the "Temple precincts" (1 Macc 14:48) - precisely where Luke's Simeon meets the parents of Jesus in 2:27 (εἰς τὸ ἱερόν i.e. the outer courts of the women or the gentiles, in contrast to ναὸς the inner sanctuary where Zechariah operated).

Secondly 1 Macc 13:51 speaks of the hymns and canticles of Simon; Simeon in Luke 2:29 expresses a canticle, one of several Lucan canticles which some scholars say are derived from Maccabean battle-hymns. (Grygelwicz¹ has pointed out the vocabulary parallels between the Nunc Dimittis and the Benedictus, and there are obvious common themes of peace, salvation, light, people, and Israel; P.Winter² has attempted to link the Benedictus and the Magnificat with the Maccabean canticles. R.Brown however is doubtful about the Nunc Dimittis: "as in the other canticles there are clear semitisms in the Greek of the Nunc Dimittis which favour Jewish-Christian composition. The theory of pre-Christian Jewish victory hymns would apply to the Nunc Dimittis only with difficulty." R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 455 fn 30). In this thesis one is not proposing a direct link with the Maccabean psalms, but rather one is suggesting links in the

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1. Gryglewicz, " Die Herkunft der Hymnen des Kindheitsevangeliums des Lukas" NTS 21 1974-75, 265-273.
 2. P.Winter, "Magnificat and Benedictus - Maccabean Psalms?" BJRL 37 1954, 328-347.

spirit of the Maccabees and of an anawim community who still hoped for the paraclesis of Israel (now found in Jesus) and who remained faithful to the Temple observance and the Law.

Thirdly the eulogy of Simon in 1 Macc 14:14-15 is of interest: "he gave strength to all the humble folk of his people, (πάντας τοὺς ταπεινοὺς τοῦ λαοῦ αὐτοῦ), and cleared away every renegade and wicked man. He strove to observe the Law, and gave new splendour to the Temple." The two themes of lowliness and observance of the Law¹ are apparent in the Simeon story of Luke: the offering of the poor is presented in 2:24, and the observance of the Law is stressed in 2:22, 23, 24, 27 (and 39). In the meeting of Simeon, the δίκαιος καὶ εὐλαβής with the parents who are poor and pious² observers of Temple-fidelity, like meets like in a context steeped in O.T. conservative values.

Fourthly Luke's Simeon is a vehicle for the theme of peace 1:29 and of future division 1:35. Similarly Simon the Maccabean is spoken of in terms of peace ("the country was at peace throughout the days of Simon" 1 Macc 14:4, a phrase which is expanded in the eulogy which follows:

"He established peace in the land, and Israel knew great joy. Each man sat under his own vine and his own fig tree and there was no one to make them afraid" 14:11, 12)

and in terms of division, when after his death the first book of Maccabees ends with the future prospect of wars under Simon's successor John Hyrcanus. (1 Macc 16:23)

1. cf. 1 Macc 13:48

2. Bammel rejects the suggestion that προδεχόμενος implies membership of an anawim movement: Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984 p. 115

These arguments from word-association supplemented by textual investigations lead one further into the appreciation of the mindset of the first users of Luke 2:22-40, beyond the stage where most commentators tend to stop viz. that Luke's Simeon is an Eli figure. One might suggest that the latter would require more subtlety of understanding on the part of Luke's audience than the links with Simon the Maccabean hero outlined here.

In searching for the origins of the story of Luke 2:22-50 it is perhaps not insignificant that Simon' gave rise to the Hasidean movement which in turn led to the formation of the Qumran sect with its emphasis on purity of cult, the true Temple and priesthood ("an early combination of Anawim piety and Temple piety", R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p. 352). Once again the link with Eli is remote.

(At a later stage mention will be made of the N.T. Simeon of Acts 15:14, Simon Peter,. and of old Jacob/Israel in Gen 46:30 uttering: "Now I am ready to die for I have seen your face.")

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1. Concerning a possible link with the "Wicked Priest" see the refutation in R.Eisenmann, Maccabees, Zadokites, Christians and Qumran, E.J.Brill, Leiden, 1983, especially p. 35.
Also: W.H.Brownlee, "The Wicked Priest, the Man of Lies, and the Righteous Teacher: the problem of identity", Jewish Quarterly Review, 73, 1-37, 1982

(b) The Name Anna

Anna, like Elizabeth, is a pious character, of lowly status (widowed) and faithful in the extreme to the traditional Jewish worship (serving God with fastings and prayers night and day, not departing from the Temple, a prophetess who spoke to all who looked for redemption in Jerusalem.) The Hebrew name Hannah means "Grace" (with the same root as John, ḥnn). Luke's character has the Greek form of this, Anna.

Commentators' are quick to link up Anna with Hannah of 1 Sam 1-2. And yet the roles followed by each are quite different: Anna, a widow, is a prophetess and of course is not the mother of the child being presented in the Temple. Hannah, formerly barren, is the mother of Samuel, particularly "graced " by God, who presents her son to the Lord and leaves him in his service (at Shiloh, where the ark of God's presence lay, rather than at the closer sanctuaries of Bethel, Mizpah or Shechem). Hannah moreover sings the famous canticle (1 Sam 2:1-10) which has many similarities to the Magnificat uttered in Luke not by Anna but by Mary or Elizabeth. Ignoring the question that the Samuel story itself may have originally been a Saul story (!) - cf. H.W.Hertzberg's commentary on 1 and 2 Samuel² p. 26 - the application of the Samuel story to Anna is tortuous. Perhaps there is little more to be seen than that the Samuel story concerns two law-observant men and a woman, and this Lucan infancy narrative also concerns two law-observant men and two women. 1 Sam 2:22 which refers to the women ministering at the door of the sanctuary is mentioned by R.E.Brown³,

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1. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 430
R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 451, with caution
 2. H.W.Hertzberg, 1 and 2 Samuel (The Old Testament Library, SCM Press 1964, London)
 3. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p 467

in this Anna context. These women however are hardly models of piety since they slept with the sons of Eli. But a more appropriate reference to women ministering at the door of the sanctuary is Exod 38:8. R.E.Brown¹, comments: "The LXX form of that (Exod 38:26) speaks of 'the women who fasted' by the doors, an interpretation that might explain why Luke describes her as praying." Her practice of piety involved, in Luke,

(a) fastings, (νηστεΐαις) which, in spite of her age, were practised beyond the customary days of Mondays and Thursdays (see further Schürer, Jewish People in the Time of Jesus Christ, II, ii, p. 118 and cf. Lk 18:12);

(b) prayers (δεήσεσιν), presumably prayers of petition or intercession and thanksgiving (Lk 2:38);

(c) "serving" (λατρεύουσα). A.Plummer², comments: "She never missed a service, and between the services she spent most of her time in the Temple."

The picture emerges of an ascetic woman dedicated to a practice of liturgical prayer which was enshrined in a life of contemplative prayer. With regard to the possibility of a woman remaining in the Temple overnight opinions vary. A.Plummer², sees little difficulty. M.A.Lagrange³ suggests that Anna may have slept somewhere in the

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977 p. 467 n. 65
 2. A.Plummer, Gospel According to St. Luke, Edinburgh, 1969, 5, 72
 3. M.A.Lagrange évangile selon Saint Luc, 7th ed., Paris, Gabalda, 1948; orig. 1921 p. 91.

court of the women. Married women, according to the Targum Pseudo-Jonathan of Ex 38:8, were required to return to their spouses at night. The position for widows is not stated. Perhaps Luke's phrase "night and day" should not be taken too literally. Anna may have simply prayed at the morning and afternoon services (cf. Lk 1:10 with its background' of incense-offering by Aaron every morning when he dresses the lamps and when "he sets up the lamps in the evening" Ex 30:7-8. In Acts 3:1 one reads of the ninth hour (3 pm) as the hour of prayer); or the phrase "night and day" may simply be a stylistic habit of Luke, using double expression of nouns to give effect, e.g. νυκτερίαις καὶ δεινέσιν λατρεύουσα νύκτα καὶ ἡμέραν. (Further examples in R.Morgenthaler, Die lukanische Geschichtschreibung, 1.28, Zürich, Zwingli, 1949).

The ancestry given by Luke for Anna is usually described by modern commentators as "puzzling". (R.E.Brown, The Birth of the Messiah, p. 441, J.A.Fitzmyer, The Gospel According to Luke I-IX, p. 431). Anna is the daughter of Phanuel of the tribe of Asher. The latter was an outlying Northern tribe, the last to be blessed by Moses in Deut 33:24-25 and the ninth in Gen 49:20. (The extent of Asher's territory is described in Joshua 19:24-31). One would expect to find settled in Jerusalem mainly members of the tribes of Judah, Benjamin or Levi. Anna is an outsider, an old widow, a member of the least of the tribes - all lowly features which would appeal to an anawim group. Luke may already have used a pigment from the Asher story in 1:42b, 48b, for Leah, in giving birth to Asher (etymology: "Good fortune"), exclaims in

1. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 324

Gen 30:13, "What good fortune! Women will call me fortunate!"¹ Remembering that Leah bore Asher "by proxy" i.e. through her slave-girl (δοῦλη) Zilpah, there emerges a parallel in Luke whereby Anna gives thanks for the birth of Jesus through Mary, the δοῦλη κυρίου. (The etymology of Phanuel, Penu'el may be significant too: "the face of God" or "breath of God" - literally "nostrils". The O.T. uses the word of a man in 1 Chr 4:4 and of a place in Gen 32:32 and Judges 8:8. When used of a place in Gen 32:32 the LXX translates it as εἶδος τοῦ Θεοῦ because the etymology is required for the understanding of the Jacob story in which he names the place where he saw and wrestled with God. The placename in Judges 8:8 and the human name in 1 Chr 4:4 are φανὺν in the LXX. For Luke Phanuel is a man, for whom there is little reason or custom for recalling any etymology. Any linking of nostrils with the spirit of prophecy which inspired Anna is surely fanciful.)

Prophetess is the first and most important title given to Anna. This is the only occasion (apart from the evil Jezebel of Rev 2:20) in the N.T. where a prophetess is actually named. Luke knows of other celibate women who prophesied (e.g. the four daughters of Philip the Evangelist in Acts 21:9.) The term prophetess is used in Exod 15:20 of Miriam, in Judg 4:4 of Deborah, in 1 Ki 22:14 of Huldah and in Is 8:3 of Isaiah's spouse. Anna fits into such a conservative pattern.

Luke takes care to describe the marital career of Anna: she is well advanced in years, having lived with her husband for seven years after her virginity, and now being a widow ἕως ἡτῶν ὀγδοήκοντα

τεσσαράκων. The 'εως may' mean that she was a widow for a period of 84 years or that she was now 84 years old. If the former were the case Anna would be around 104 years old, which comes close to 105 years of the Jewish heroine Judith ("the Jewess"). In any case the great age tends to assimilate Anna to the great and wise heroes of the patriarchal age.

The Judith text provides interesting links with Anna. Judith is one who is devout and fears God: Judith 8:8 (καὶ οὐκ ἦν ὅς ἐπὶ νύκτε αὐτῇ ῥῆμα πονηρὸν ὅτι ἐφοβείτο τὸν θεὸν σφόδρα). She gives priority in values for Temple and altar 8:24. She has demonstrated wisdom for many years 8:29. She is devout and prays to the Lord 8:31, 29; 9:1. She is a widow 8:4; 9:5. Her father is Simeon 9:2 to whom² God gave the sword (ρομφαία as in Luke 2:35 - contrast R.E.Brown, The Birth of the Messiah, p. 464³ working on Ezekiel 14:17 where the LXX has μάχαίρα). Her prayer is to "The God of the humble ones, the help of the oppressed, the support of the weak, the refuge of the forsaken, the saviour of the despairing - ἀπληπισμένων σωτήρ," 9:11, the typical prayer of anawim piety. She is devout⁴ and honours God "night and day" 1:17 (νυκτὸς καὶ ἡμέρας as in Luke 2:37). She prays for Jerusalem 13:7. She fasts regularly 8:6. She acts like a prophetess 8:11-27. She proclaims victoriously at the gate:

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1. E.J.Goodspeed, Problems of N.T. translation, Chicago, Univ. of Chicago, 1945, p. 79-81, and G.Schneider, Evangelium nach Lukas, p. 72 Ökumenischer Taschenbuchkommentar zum N.T. 31-2; Guteslöb: G.Mohn; Würzburg: Echter 1977.
 2. In suggesting that the Judith text is an apt source of study for the story of Anna it seems likely that associations from the Judith story have spilled over into the Simeon story which preceeds it.
 3. For μάχαίρα in Lk 21:24; 22:36; 38, 49, 52 see I.H.Marshall, Gospel of Luke, Paternoster Press, 1978, 773.
 4. ὅτι γυνὴ εὐσεβὴς εἰ (Judith 8:31)

"The Lord our God is with us still, displaying his strength in Israel and his might against our enemies as he has today!" 13:11. She praises God in thanksgiving 12:11, 20.

If Luke has dipped into the O.T. for pigments to portray Anna it may well have been from the story of Judith (*THE Jewess*): in the figure of Anna there seems to be assembled all the features of devout wise and active womanhood², the model Jewess who proclaims prophetically redemption in Jerusalem to all who were expecting it.

Having lined up for Anna the parallel character of Judith, would it similarly be correct to put beside Simeon the patriarchal figure of Judah (*THE Jew*)? Associations between Simeon and Judah may be found. Thus Simeon in Gen 29:31 and Judah are sons of Leah (whom we have already linked with Luke 2:36 through the Asher connection). Judah is acknowledged by Luke as a patriarch in Acts 7:8, 9 in Stephen's speech. To this patriarch in a special way is given the promise of a Messiah, "the expectation of the nations" (note the universalism here) προσδοκία ἔθνων in Gen 49:10. An oracle is given:

"Judah your brothers shall praise² you
you grip your enemies by the neck,
your father's sons shall do you homage."

(There is a very loose Bethlehem connection in that Rachel the mother of Joseph and Benjamin dies while on a journey and is buried in Bethlehem Gen 48:7).

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1. For feminist insights regarding Judith cf. E.Schüssler Fiorenza, In Memory of Her, SCM Press, 1983, p. 115-118
 2. Note the play on words: Judah = Heb. yodhu = praise.

When Judah is instrumental in reuniting old Israel/Jacob with Joseph the old man utters a prayer strongly echoed in the Nunc Dimittis:

Gen 46:30 ἀποθανοῦμαι ἀπὸ τοῦ νῦν ἐπεὶ ἑώρακα τὸ πρόσωπόν σου;

and the Lucan story does use Simeon as means of uniting old Israel in the person of Simeon with Joseph (who is specifically mentioned in 2:33). From Judah, through his union with Tamar, (Gen 38) comes the clan of Perez (Nb 26:15), David's ancestor, and in Luke's text (3:33) a predecessor of the Messiah. Thus he can with confidence look forward to a deliverer among his descendants:

"the sceptre shall not pass from Judah
nor the mace from between his feet
until he come to whom it belongs" (Gen 49:10)

Judah and Simeon are closely associated (as brothers) in the attack on Canaan (Judges 1:1-8), and Judah becomes associated with (the conquest of) Jerusalem. Jerusalem too is the place where the house of Jacob (Judah) and the house of Joseph (the Northern kingdom) join forces (Obediah 18) as they set about restoring the ideal Davidic kingdom, where the remnant exiles are restored and Yahweh's sovereignty is seen by all. Lastly, when the Lord comes to his Temple (Malachi 3), it is the offering of Judah which is welcomed by Yahweh. (Yet previously, in Malachi 2:11, it is Judah who has broken faith with Yahweh and profaned the sanctuary).

The Lucan text may therefore have been formed in an ambience which saw Judah and Judith (the male and female personification of Judaism) honouring God for his work in Jesus. The pointers for this are more clearly seen for the case of Judith. But one is left with the question: if the source was a free composition based on this idea, why did it not use the names Judah and Judith instead of Simeon and Anna?

It would seem far clearer to postulate that the source (or perhaps Luke) has arranged these episodes so as to present

a poor priestly witness (in the Zechariah/Elizabeth/Baptist story);
a poor shepherdly witness to the Davidic King and Wise One;
and
a poor prophetic witness (in the Simeon/Anna story).

B. The drama involved: its structure and christology

While it may be seen that there are indeed possible parallels here between Luke's Simeon and Judah, it does not appear that the overall structure of Luke's story would tend to emphasise these. A Lucan staging of the new Judah and Judith acknowledging the Messiah may be neat but further examination would be needed for this to be really convincing as the dominant purpose of Luke's story.

Suggestions have often been put forward that structurally Luke 2:22-40 matches 1 Sam 1-2. But as was pointed out above (p. 51/52) the Anna figure sticks out like a sore thumb: she matches Hannah in name only, not at all in role.

There are five sections in the Lucan story:

1. The setting: the purification and the presentation (2:21,22).
2. The pentateuchal citations (2:23, 24).
3. The Simeon story (2:25-35).
4. The Anna story (2:36-38).
5. The conclusion (2:39-40).

With regard to the origin of the story it is not too far-fetched to suggest that an anawim Christian group, based in Jerusalem, with Temple fidelity as a strand of its piety would find inspiration in the text of Malachi 3. Here God promises to be a witness against "those who oppress the wage-earner, the widow and the orphan" (Mal 3:5). Offering is to be made in the Jerusalem Temple - this is seen as right, *even though the priesthood is corrupt* (1:6) *at the moment*. The day is coming, however, when "the Lord you are seeking will suddenly enter his Temple" (3:1). "He will purify the sons of Levi and refine them like gold and silver, and then they will make the offering to Yahweh as it should be made." (3:3) "I am going to visit you and be a ready witness against those who oppress" (3:5). There is some indication that Luke has already dipped into Malachi: cf. "Know that I am going to send you Elijah the prophet before that day comes. He shall turn the hearts of the fathers towards their children and the hearts of children towards their fathers" Mal 3:24, cf. Lk 1:7 where

it is prophesied to Zechariah that his son "will bring back many of the sons of Israel to the Lord their God. With the spirit and power of Elijah he will go before him *to turn the hearts of the fathers towards their children.*" It could however be argued that Luke is closer to Sirach than Malachi:

Mal 4:6	ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν
Sir 48:10	καὶ ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν
Lk 1:17	ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα ¹

and there are resonances with the Nunc Dimitis in the next Sirach verse: "Happy shall they be who see you and those who have fallen asleep in love" (Sir 48:11)

If a Jerusalem Christian community² became faced with the question of retaining or abandoning Temple-piety (in the aftermath of the departure of the Christian Hellenists under Stephen perhaps) one solution would be to look at Jesus' relations with the Temple³. Luke 2 provides a story demonstrating Jesus' parents' fidelity to the Law (2:21, 22, 23, 24, 39), and more importantly in the light of Malachi "the Lord" in fact "comes to his Temple" where in Lk 2:34-35 an oracle

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1. Luke later switches from identifying Elijah with John the Baptist to reporting the Elijah role in Jesus: Lk 9:7-9, 18-21; 4:23-27.
 2. Luke is aware of a Jerusalem Christian community with many converted priests among them (Acts 6:7) who frequented the Temple (Acts 2:46; 3:1; 5:31, 42; 21:23-26) cf. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p 266.
 3. The hostility of the high priests is responsible for the eventual lack of continuity between Christianity and the Temple, cf. Acts 4:1-3; 5:17; 23:2.

of judgement is pronounced' (Mal 3:1-5). Simultaneous with "the Lord" appearing in his Temple will be the arrival of "the angel of the covenant" (Mal 3:1). The latter is not the precursor since he arrives at the same time as "the Lord". (cf Mal 3:24; 4:6) where the precursor is named as Elijah). This "angel" is probably an enigmatic description of Yahweh. In ancient biblical texts (e.g. Gen 16:7; 22:11; Exod 3:2; Jg 2:1) "angel of Yahweh" and (Gen 31:11; Exod 14:19 etc.) "the angel of God" is not a created being distinct from God, but God himself in a form visible to men, cf. Exod 23:20. In Exod 12:23 the angel of Yahweh is the one who brings into effect God's avenging sentence.² With these two latter points in mind one can see the Lucan story depicting Jesus as "the angel of the covenant" (i.e. God in a form visible to men) who has come to his Temple to inaugurate judgement. (Lk 2:34, 35).

Such Christology, based on Malachi, seems fundamental to Lk 2:21-40. But Malachi is not written in narrative form, and thus would not, by itself, fit comfortably into the ambient of Lk 1-2. The narrative of 1 Sam 1-2 does offer some suitable parallels (with Malachi as a background) which could thereby be a vehicle for Christology. Eli and Simeon receive the child from the parents in the Temple (at Shiloh/Jerusalem). The parents have come to offer sacrifice (1 Sam 1:20; Lk 2:24), they present the boy-child (1 Sam 1:28; Lk 2:22), division is mentioned (1 Sam 2:6 in Hannah's canticle, Lk 2:34 in Simeon's oracle), women minister at the door of the sanctuary in

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1. While an atmosphere of pious fidelity to the Law and the Temple-observance runs through 2:20-40 there is never any mention of the pomp of the major festivals (cf. the replacement theme in the Fourth Gospel). In the next section the story is occasioned by the pilgrimage feast of Passover. This feast is used by Luke only as a setting, a means of bringing Jesus once more to the Temple, on this occasion from Nazareth.
 2. Distinguish from the use of the phrase "angel of Yahweh" in 2 Ki 19:35 who is a destroying angel entrusted with the execution of the vengeance of God. cf. 2 Sam 14:17.

1 Sam 2:22 (not in LXX) while Anna probably stayed in the Court of Women (Lk 2:38), both sets of parents are blessed (Elkanah and Hannah by Eli in 1 Sam 2:20, Mary and Joseph by Simeon in Lk 2:34), and a double growth-refrain is given (Samuel in 1 Sam 2:21 and 2:26, Jesus in Lk 2:40, 2:52); finally both groups return home (1 Sam 2:11, Lk 2:39). However it must be obvious that most of the Samuel story in 1 Sam 1-2 is concerned with overcoming the barrenness of Hannah and thus parallels the Elizabeth/Zechariah story much better. [There is a tradition that Samuel's parents had Levitical ancestry cf. 1 Chr 6:11f, as the Baptist's were; the naming process is more developed in the Samuel/Baptist parallel than in the Samuel/Jesus story, cf. 1 Sam 1:20, Lk 1:59-64; the Hannah canticle is matched by Zechariah's "Benedictus" and by Elizabeth/Mary's "Magnificat" (absent from the Lucan Temple scene of 2:21-40); the Baptist episode of Luke 1 ends with a growth refrain 2:80 as does the Samuel birth-story in 1 Sam 2:26.] R.E.Brown¹ sees a verbal parallel in the ways both stories are introduced to the reader:

1 Sam 1:1 "There was a certain man whose name was Elkanah and he had two wives; the name of one was Hannah".

cf. Lk 1:5: "There was a certain priest named Zechariah he had a wife and her name was Elizabeth."

Brown goes on to point out that the revelation to Hannah that her petition for a child would be heard comes through a priest, Eli, during the annual pilgrimage to the sanctuary at Shiloh to offer sacrifice (1 Sam 3:17), just as it is revealed to another priest, Zechariah, in the sanctuary of the Jerusalem Temple, that his prayer is heard (Lk 1:13). (Brown sees the 1-2 Samuel motif as being extended *throughout* Luke 1-2).

1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p. 268

To recap: If one begins with Malachi and sees this fulfilled in Jesus, and further sees a story (1 Sam 1-2) as a possible *narrative* for this christology, one is left with the problem of getting Jesus from Bethlehem to Jerusalem the site of the story.

Referring back to the suggestion on p. 58 that Luke 2:21-40 may have five sections, the first section, The Setting, must now be seen as answering the problem of transferring Jesus from Bethlehem to his "Temple". It is useful to see this setting in two steps: step one is the Purification ceremony, step two is the Presentation of Jesus.

The Purification ceremony provided the reason for Mary (*not* Jesus) coming to the Temple, (Lev 12:1-8)' where she has to make the double-offering of the poor, a holocaust and an offering for sin. Luke does not develop this theme of purification. It simply serves as a means of setting the stage in Jerusalem, with some emphasis on fidelity to the Law and the identifying of Mary with the poor of Yahweh. There is no female-purification theme in 1 Sam 1-2.

The Presentation of Jesus does match 1 Sam but was not in fact necessary in the Law. Exod 13:1, 11 ff had required the consecration to the Lord of every first-born male child, in thanksgiving for the Passover which spared the Hebrew first-born. Traditionally the first-born male was to be dedicated to the service of Yahweh, but in practice the tribe of Levi undertook to do this with the other first-born simply being bought back from the Lord for five shekels cf. Num 8:15-19. The ransom offering had to be paid in the Temple or sanctuary but there is no known custom of bringing the child himself.²

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1. Note how Luke in 2:22 thought that Mary did need purification, and further that he modified Lev 12:6 "her purification" into "their purification".
 2. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 447 and St-B II 119-120

Before moving on to the christology of the scenes, notice could be given to a structural element: in 22-24 the Law of Moses is cited twice; this is followed by 25-38, a passage which is imbued with prophetic motifs - the Samuel theme, the just and devout Simeon "on whom there was a holy spirit", and the prophetess Anna. This structure, pentateuchal citation of Law followed by prophets, seems to convey the Jewish understanding of the Prophets as commentators on the Law. (cf John 6:32, 45). The Jewishness of the structure of Luke 22-38 is thereby apparent.¹

In the presentation ceremony Luke ignores the prices paid and there is no hint of Jesus being redeemed. (It is Jerusalem which is to be redeemed in him 2:38). Since this is the whole point of "presentation of the first-born to the Lord", the omission is significant. Is there an implicit christology here, suggesting that Jesus did not need to be redeemed? Furthermore Jesus does not remain in the Temple as does Samuel. (Speculations² on this theme abound). A third argument from silence is derived from the absence in the growth refrains of the phrase "in spirit", as we do have for the Baptist. (1:40, 80). The double omission of the phrase for Jesus may arise from the author being uncomfortable describing Jesus becoming strong in spirit if he has already been conceived by the overshadowing of the spirit in 1:35.

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1. Note how in Fitzmyer's adaption of Conzelmann's gospel structure the former sees the Infancy stories as depicting "The Period of Israel: the period of the Law and the Prophets" 1:5-3:1; i.e. Jesus himself is understood by Luke as a figure in the period of Israel up to his Baptism.
The other two periods given are "The period of Jesus: from the Baptism of John to the ascension of Jesus: the period of Jesus' ministry, death and exaltation." 3:2-24:51, and "The Period of the Church, from Jesus' ascension to his parousia: the period of the spread of the word of God", 24:52 - Acts 28:31. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983² p. 185 ff (also 178): one of the purposes of the Infancy Narrative is to show the incorporation of Jesus into Palestinian Judaism from his very birth.
 2. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 449 f.n. 16

The positive side of the christology inherent in Lk 2:20-40 includes:

- (a) in fulfilment of Malachi 3, Jesus is "the Lord who comes to his Temple";
- (b) he comes inaugurating judgement "for the fall and rise of many in Israel";
- (c) he who comes is "the Lord's Christ" 2:26;
- (d) he is the locus of "salvation" 2:30;
- (e) in fulfilment of Isaiah 52:10 he is a light for the revelation to all peoples and "the glory" (Isaiah 60:1) of Israel;
- (f) as such, he is acknowledged by figures of the saints of Israel, Simeon (cf. Simon; or Judah, THE Jew) and Anna (cf. Judith, THE Jewess);
- (g) in Jesus is to be found "the redemption" of Jerusalem;
- (h) Jesus is "filled with wisdom" and "the grace of God was upon him" 2:40 (πληρούμενον σοφίας καὶ χάρις θεοῦ ἦν ἐπ' αὐτόν)

One might further ask if Jesus is being presented in the naming ceremony as the new Joshua¹, and in the presentation ceremony as the new Samuel, the Servant² of Yahweh³. (1 Sam 2:11 λειτουργῶν τῷ προσώπῳ κυρίου). In conclusion, Luke 2:20-40 presents a highly developed Christology, conveyed in figures and thought-patterns from the Old Testament, in an ambience of anawim piety.

The piety shows the practice of the Law in the sacrificial offering of the poor, the respect for prophetic tradition, and a christology which sees Jesus as both a light to the Gentiles and the glory of Israel. Anna is the example of the aged widow whose practices of prayer and fasting go far beyond the minimum requirements of the Law.⁴

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1. p. 38ff above
 2. cf. καὶς in the following pericope 2:43 (παίδιον here 2:27, 40)
 3. cf. Donald L Jones, "The title καὶς in Luke-Acts", S B L Sem Pap no 21, 217-226, 1982
 4. Unlike the Pharisee of 18:12, she does not speak of herself in prayer but of all who looked for redemption in Jerusalem.

1.7 The twelve-year-old Jesus in the Temple: (2:41-52)

The investigation of this pericope will be structured as follows:

- A. Introduction: 2:41-52 a distinctive source in Luke 1-2.
- B. Purpose of this story in Luke.
- C. O.T. basis?
- D. Gospel links.
- E. Piety of 2:41-52

A. Introduction: The literary form of the story in Lk 2:41-52 is described variously:

- (a) a legend (Bultmann¹ and Dibelius²) - note Bultmann's etymological pointer viz. that a legend is a story which is intended to be read;
- (b) paradigm or apothegm i.e. a pronouncement of Jesus set in a short narrative context (Laurentin³, and Van Iersel⁴);
- (c) a biographical apothegm: "the illustration of a saying shaped out of a life setting" In this illustration, says Brown⁵, historical reminiscences serve as the occasion for the articulation of a revelation apprehended by the post-resurrection faith;
- (d) a pronouncement story (V.Taylor⁶ and J. Fitzmyer⁷). The pronouncement is integrally related to the story, according to Fitzmyer : the narrative "puts on the lips of Jesus an implied statement about who he is, making manifest to his parents the way in which he is related to Yahweh - as an obedient son of his heavenly father." Fitzmyer (loc cit.) sees this as the first of the Lucan pronouncement stories.

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1. Bultmann, History of the Synoptic Tradition, N. York: Harper, 1963, 244-245, 300-304.
 2. Dibelius, Die Formgeschichte, 3rd ed. Tübingen 1959, 103-106.
 3. R.Laurentin, Jésus au Temple, Paris, Librairie Lecoffre, 1966.
 4. Van Iersel, "The Finding of Jesus in the Temple", Nov. T 4, 1960, 161-173.
 5. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p.483.
 6. V.Taylor, Formation of the Gospel Tradition, London, Macmillan 1949, 159-163.
 7. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 436.

The difficulty with (b) (c) and (d) is that the saying is in the form of two questions:

τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;

In the body of the gospel Jesus' rhetorical questions are in fact answered by Jesus with a clear pronouncement: 14:28; 14:31; 14:34; 15:4; 15:8; (15:29); 16:11; (16:30); 17:7; 17:9; 17:17; 18:6; 18:19; 20:16; 20:35 etc. (Typical of this style is 12:51 - Do you suppose that I am here to bring peace on the earth? No, I tell you, but rather division". 20:44 appears to be an exception but here the verse simply repeats the question of 20:41).

It could perhaps be argued that the second question is an answer to the first. But one could also argue that the second question leads into the fact of the misunderstanding about Jesus, even by his own parents, and to the need to ponder on πάντα τὰ ῥήματα in the on-going search into just who Jesus was. In any case the double question is not a neat pronouncement. Brown describes Lk 2:21-52 as a "Hidden life" story, a christological revelation showing that Jesus was God's son, even as a boy before the pronouncement at his baptism'.

Boyhood stories of the Buddha, Osiris, Cyrus the Great, Alexander the Great, Augustus Caesar, Eliezer ben Hyrcanus, Josephus, as well as Moses, Samuel and Daniel are listed in R.Laurentin, (op. cit.) 147-158. These boyhood stories anticipate the wisdom of the adult man. Apocryphal "Hidden life" stories do in fact exist in the Infancy Story of Thomas describing episodes of Jesus' life when aged five, six, eight and twelve.²

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p. 481.
cf. W.E.Bundy, Jesus and the first three gospels: An Introduction to the Synoptic Tradition, Cambridge: Havard University 1955, p. 23, with its references to Loisy and Guignebert.
 2. Hennecke-Schneemelcher, N.T. Apocrypha, Philadelphia: Westminster, 1963-65, Vol 1, 392-401.

It may be significant when exploring the form of this story to bear in mind its uniqueness. It is the only canonical boyhood story of Jesus. It shows no awareness of the virginal conception presented in chapter one - here Mary speaks of Joseph as "your father" in vs. 48, and verses 41 and 43 speak of his parents. The episode has no step-parallelism with any Baptist story. The revelation is made directly by Jesus (whereas the previous manifestations have been given by the angel Gabriel 1:26 ff, Elizabeth 1:43, by an angel 2:11, by shepherds 2:17, by Simeon 2:30 ff, and by Anna 2:38).¹ The semitic quality of the language in 2:41-52 is much less² than in the rest³ of Luke 1-2. Two other areas which may further highlight the uniqueness of this story concern the teaching purpose of the episode (i.e. is the whole "message" contained in the pronouncement alone?) and the O.T. background of the story (i.e. is it in line with that of the other Lucan infancy stories?)

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1. It would of course be unusual for a baby to utter manifestations. It is the unique development in 2:41-52 which is important here.
 2. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 435.
 3. Schürmann, Das Lukasevangelium

B. Purpose of Luke 2:41-52

With normal pronouncement stories, the context often serves as a teaching-illustration of the truth and meaning of the story. In the cure of the paralytic (5:17 ff) the central teaching is that "the Son of Man has authority on earth to forgive sins". In the story of 6:1-11 the central teaching is that "the son of man is master of the sabbath". But in Lk 2:41-52 it is difficult to see a summary of the teaching of the pericope in Jesus' double question. The teaching has in fact many strands: the wisdom of Jesus, his relationship with Yahweh, the difficulty of understanding who Jesus is, and the Temple-piety of Jesus and his family.

The wisdom theme is played down by modern commentators like Brown¹, Fitzmyer², Schürmann³, Schneider⁴. (but contrast Bultmann⁵ and Laurentin⁶). The wisdom of Jesus is seen in his grasping, at an early age, of his special relationship with Yahweh and the consequent obligations (δὲ as in other Lucan descriptions of roles given to him by the father 4:43; 9:22; 13:32-33; 17:25; 22:37; 24:7, 26). Jesus is not the wisdom of Sirach 24:1-2 (female) "opening her mouth in the assembly of the Most High" (a Wisdom discourse reflected in Matthew 5:6 and John 4:13-14). He is not the personification of wisdom; rather he is one who grows in wisdom. (In Sirach, wisdom is female, reveals herself in the $\nu\alpha\omicron\varsigma$ not $\epsilon\nu\ \tau\hat{\omega}\ \iota\epsilon\rho\hat{\omega}$ as Lk 2:46, and is

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1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 482, 483, 484, 490.
 2. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 437.
 3. Schürmann, Das Lukasevangelium, Herders, Freiburg, 1969, 134
 4. G.Schneider, Das Evangelium nach Lukas, Würzburg, 1977.
 5. Bultmann, History of the Synoptic Tradition, Göttingen, 1958, 300
 6. Laurentin, Jésus au Temple, Paris, 1966, 135-141.

identified with the Torah, of which the Decalogue was thought to reside permanently in the Ark of the Covenant.) The verse which highlights Jesus' comprehension (ούνοῖς) is considered redactional by Van Iersel'. And yet in the story as presented by Luke one does find astonishment at the outstanding comprehension of the boy who continues to grow in wisdom. This has the character of a "Wunderkind" story², and such a description might be as close as one can get for its literary form. At the core of this "wonder" lies Jesus' astuteness in articulating his awareness of his relationship with God. As Fitzmyer puts it³: "the first words attributed to Jesus in the Lucan Gospel form a statement about his relationship to his heavenly father. What is significant is that it is uttered by him somewhere in the Jerusalem Temple. This is true, no matter what interpretation is given to ἐν τοῖς τοῦ πατρὸς μου - for the sense of relationship comes through."

Commentators do not seem to consider the possibility that Jesus is simply referring to Joseph in the phrase. As a boy approaching manhood Jesus has been anticipating the legal duties incumbent at the age of 13⁴. Joseph has just been fulfilling these, presumably accompanied by Jesus, and now we find the over-zealous lad prolonging the new religious experience. "Why were you both looking for me? Surely I would still be involved ἐν τοῖς τοῦ πατρὸς (Joseph) μου?" But in the light of post-resurrection christology this is not what Luke intends. (a) The reaction of the parents in 2:50 is one of

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1. B.Van Iersel, "The finding of Jesus in the Temple. Some observations on the Original Form of Luke 2:41-51a", Nov. Test 4 1960, 161-173.
 2. H.Räisänen, "Die Mütter Jesu im N.T." (Annales academiae Scientiarum fennicae, B/158, Helsinki, Suomalien Tiedeakatemia, 1969)
 3. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 437
 4. cf. Fitzmyer and other sources quoted in op. cit. 440.

misunderstanding (cf. in 2:50 Luke's use of the negative of the verb $\sigma\upsilon\nu\iota\epsilon\nu\alpha\iota$ in contrast to Jesus' $\sigma\upsilon\nu\epsilon\iota\varsigma$ in 2:47), a post resurrectional problem; (b) Luke understands the Temple to be God's house in 19:46, 47; (c) the $\delta\epsilon\iota$ theme' in Luke is far from trite and so its presence in 2:49 should point interpreters to the significance of the text as part of God's plan of salvation carried out in Jesus. (cf. 4:43; 9:22; 13:33; 17:25; 19:5; 21:9; 22:37; 24:7, 26, 44; Acts 1:16,21; 3:21; 4:12; 5:29; 9:6, 16; 14:22; 15:5; 16:30; 17:3; 19:21; 20:35; 23:11; 24:19; 25:10; 27:24).

In this connection the $\delta\epsilon\iota$ is usually to be understood alongside the idea of fulfilment of God's plan, especially fulfilment of that plan as described in scripture. In 2:52 does Luke quote scripture (1 Sam 2:26) and is one led on to an enquiry of the possible O.T. basis for the Lucan story (cf. below p. 71)?

A further Lucan purpose in 2:41-52 may have been the rooting of Jesus' prayer life (developed in 4:16, 42-44; 11:1-13; 19:45; 22:39-46; 23:34-46) in a milieu of traditional Temple-piety. This will be considered shortly.

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1. cf. Charles H Cosgrove, "The divine $\delta\epsilon\iota$ in Luke-Acts: investigations into the Lucan understanding of God's providence", Nov Test 26, 168-190, 1984

C. An O.T. basis for Luke 2:41-52?

In this section it is intended to see if Luke 2:41-52 resembles the earlier pericopes which seem to be built upon O.T. heroes and heroines. If such a pattern is not found it then tends to support the uniqueness of 2:41-52 amongst the Lucan Infancy Narratives. Since this is the purpose, it would not be appropriate to recall the O.T. background for Passover (or "the feast of Passover" as it is called here - the only other N.T. usage of the phrase occurs in John 13:1).

The growth phrase of 2:52 suggests a possible link with 1 Sam, a source already explored by the author of the Lucan Infancy Stories. 1 Sam 2:18, 19 concerns the boy Samuel who remained in the service of Yahweh in the sanctuary, whose mother and her husband used to come up each year to offer sacrifice at the annual festival, "and then they used to go home" 1 Sam 2:20. Whatever may be said of dramatic links with Lk 2:41-52 (and they are at most very slight) the linguistic links are quite negative:

- (a) characters:
the boy 1 Sam 2 παιδάριον 2:18 Luke 2 παῖδίον 2:40
ὁ παῖς 2:43
τέκνον 2:48
οἱ γονεῖς 2:41
the parents ἡ μήτηρ αὐτοῦ
μετὰ τοῦ ἀνδρὸς
αὐτῆς 2:19
(no agreement whatever)
- (b) action
going up ἐν τῷ ἀναβαίνειν ἀναβαίνοντων
(to the sanctuary) αὐτὴν 2:19 αὐτῶν 2:42
(same verb; different grammar; normal verb for going to
the sanctuary)
- (c) time
every year ἐξ ἡμερῶν κατ' ἔτος 2:41
εἰς ἡμέρας 2:19
(no agreement linguistically)
- (d) purpose
to offer sacrifice θῦσαι τὴν τῇ ἑορτῇ τοῦ πάσχα
θυσίαν τῶν 2:4
ἡμερῶν 2:19 κατὰ τὸ ἔθος τῆς
ἑορτῆς 2:42
τελειωσάντων τὰς
ἡμέρας 2:43
(no linguistic commonality)
- (e) event
left boy in καὶ κατέλιπεν ὑπεμεινεν ὁ παῖς
sanctuary αὐτὸν ἐκεῖ ἐν Ἱερουσαλὴμ 2:43
ἐνώπιον κυρίου
2:11
(no linguistic agreement).
- (f) ending
return home καὶ ἀπῆλθεν ὁ καὶ κατέβη ... 2:51
ἀνθρώπος εἰς τὸν ἐν τῷ ὑποστρέφειν ...
τόπον αὐτοῦ 2:20 2:43
(no agreement)

This lack of supporting linguistic dependence on 1 Sam 2 will disappoint any who wish to link Jesus and Samuel by the fact of their precocity at the particular age of twelve years. (Josephus Ant. Bk. V, x 4: 38 says that Sameul's prophetic role began at the age of twelve. cf. also R.E.Brown¹, who notes that Daniel is aged twelve in the LXX story of Susanna (v. 45) according to the Syro-Hexaplar.)

The wisdom growth refrain Lk 2:52 does echo 1 Sam 2:26 but more immediately seems to recap Lk 2:40, the parallel to the Baptist refrain of 1:80. Brown believes that the birth story of the Baptist and the birth story of Jesus concluded with the refrains of 1:80 and 2:40. When the story of the finding in the Temple was added at a later date, rather than remove the refrain of 2:40 which acted as both a step-parallel to the Baptist refrain and as a link to the ministry, Luke simply expanded the refrain of 2:40 in a way which was appropriate to the story viz. by adding the idea of ἡλικία (stature, developing into the ministry) and χάριτι παρὰ θεῶ καὶ ἀνθρώποις (echoing Prov 3:1-14 in view of Jesus' obedience: the son who is obedient "will find favour in the sight of God and men".) The Samuel link seems remote.

Other O.T. figures or situations are similarly remote, e.g. Isaac, the child who "grew up" after his birth and circumcision (Gen 21:8); Samson (καὶ ἠδύνηθην τὸ παιδάριον καὶ εὐλόγησεν αὐτὸ κύριος, καὶ ἤρξατο πνεῦμα κυρίου συνεκπορεύεσθαι αὐτῷ, Judges 13:24, 25); or the situation of Malchi 3, already studied. It would appear that in this negative way also, this episode 2:41-52 is unique. A more fruitful approach may be to see the story as a transition tool linking the birth narratives to the rest of the Gospel. Are there signs of such links in 2:41-52?

1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p. 482.

D. Gospel links

Leaving aside the question of links via grammatical style, and the obvious physical development of Jesus introduced by the word ἡλικία (used again in 12:25 and 19:3), there are clear thematic links between the rest of the Gospel and the story of the Finding.

(a) the infancy stories begin and end in the Temple. The Gospel proper will end there too 24:53.

(b) Jesus makes in 2:42 his first recorded journey from Galilee to Jerusalem. This theme of the journey will be repeated in the Gospel section from 9:51 to 19:28.

(c) It may be eisegesis to see irony in the phrases of 2:44, 45 where it is stated that Jesus was not to be found amongst the relatives. Family priority is negated in 14:26. But the obedience of Jesus (2:51) to those who are called οἱ γονεῖς (2:41) makes it understandable that the Galileans of 4:22 saw Jesus as "the son of Joseph".

(d) The same verse 4:22 shows everyone amazed at his words and his grace (καὶ ἐθαύμαζον ἐπὶ λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ), a double echo of 2:47 and 2:52.

(e) Jesus is debating the Torah with the teachers in the Temple in 2:46. With a new element of hostility Jesus in 20:26 will amaze the chief priests and scribes and their spies (20:19, 20) with his answers. In this connection one may notice Jesus developing from the boy surrounded by the διδάσκαλοι 2:46 to the man hailed as διδάσκαλε in 7:40; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21, 28, 39; 21:7. Jesus who learned from the teachers in the Temple in 2:46 will himself teach in the Temple, 20:1-8.

(f) The theme of misunderstanding of 2:50 and the necessity of the fulfilment of God's plan in the $\delta\epsilon\iota$ usage recur in the Gospel proper at 4:22; 9:45; 18:34; 24:7, 26, 44 f.

(g) The Fatherhood/Son manifestation of 2:49 anticipates the pronouncement of the heavenly voice at the Baptism.

(h) The relationship with the Father is presented in 2:41-52 in a context of piety. The theme of the prayer will extend throughout the Gospel proper, e.g. 4:16, 42-44; 11:1-13; 19:45; 22:39-46; 23:34, 46.

It is the context of piety which will now be studied. It is piety which provides an atmosphere which unites the finding story to the preceding narratives.

E. Piety in 2:51-52

Two aspects of piety are apparent here:

- (a) the piety which expresses itself in religious observance; and
- (b) the piety of relationships between obedient son and parent.

The former has been studied by K.Baltzer¹ and is succinctly described by Fitzmyer²: "here is a scene dominated by Jewish piety, fidelity and respect for custom, and it goes further [than 2:21-38] in emphasising the training of the young Jewish male, and the celebrations of the most important pilgrim feast in the Jewish calendar. Not only has Jesus been incorporated into Judaism and marked with the sign of the covenant (circumcision, 2:21) but he is now shown to be one trained in the Torah and its requirements and fulfilling its obligations, even in advance." Jewish boys were not required to make the pilgrimage until the age of thirteen³ and women were not required to make the journey at all⁴. The family of Jesus is depicted as going beyond the legal position in their devotion to the Torah. Furthermore Luke states that they faithfully completed the full period of observance (τελειώσαντων τὰς ἡμέρας) i.e. the days required for the fused feasts of Unleavened Bread and Passover. (Lev 23 gives the details of the celebration.) There is no obvious suggestion in this episode (in contrast to the other Lucan infancy stories) of a poverty theme. Verse 44 implied a journey in a caravan (ἐν τῇ συνοδίᾳ), a style occasioned by the need to pass through hostile Samaritan country; but one could hardly argue that Luke is thereby adding a note of oppression of the weak! The Temple scene

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1. K. Baltzer, Harvard Theol. Review 58, 1965, 263-277.
 2. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 438
 3. m. Niddah 5:6, m Hagiga 1:1 Str-B, 2.144-147.
J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², 440. Later regulations on this probably reflect practice in the time of Jesus.
 4. m. Hagiga 1:1

also reminds one of Lk 18 where two men go into the Temple to pray, and demonstrate true and false piety - a parable which will be followed by a sermon of Jesus which seems to sum up anawim piety: bring the "little ones" to me (18:15, 16), keep the Torah (18:20), follow the path of absolute renunciation (18:22-30) and an eschatological reward awaits the poor (18:24, 25, 29, 30).

But all this lies well ahead of Luke 2:41-52. Once more one sees, through an argument from silence admittedly, that Luke 2:41-52 is unique in its neglect of the poverty element so common elsewhere in Luke 1-2.

(b) The Piety of Obedience. At first sight Jesus appears to be pious in observing his duty according to the Torah, but harsh towards his parents causing them much anxiety (ὀδυνώμενοι). One interpretation might find little more than an element of impertinence in the whole story - the "clever boy" who answers back - a feature which is also apparent in the Infancy Gospel of Thomas. This link may offer a guide: these stories arose in a context which probably never questioned the goodness of an Incarnate Son of God. The "offending" verse (2:49) has a dramatic and christological function: dramatically it leads on to verse 50 with its theme of misunderstanding (i.e. even his parents could not understand just who Jesus was); christologically it proclaims in the Temple that Jesus has a special relationship with Yahweh which goes far beyond any family ties. The δεῖ of the verse, as has already been noted, has a solemn Lucan usage associated with the divine plan of salvation at work in Jesus.

The story ends on a positive note of obedience (2:52) echoing the obedient son of Proverbs 3:1-14:

"Hear ye the instruction of a father and attend to know understanding 3:1

"Forsake ye not my Law 3:2

"that it may give unto thy head a crown of graces, and may cover thee with a crown of delight." 3:9

One is concerned here with christology rather than domestic sensitivities.

As regards piety-analysis, one can hardly do better than list (as Fitzmyer above) the following:

the domination of the scene by Jewish piety, fidelity and respect for custom;

the training of the young Jewish male;

the celebration of the most important pilgrim feast in the Jewish calendar.

Moreover the family of Jesus are seen to be going beyond the legal minimum in their devotion to the Torah.

And further: the Temple is the locus for the revelation of Jesus' special relationship with Yahweh, where the obedience of the Son to the δει of God's will is matched by the earthly obedience of Jesus to his parents in Nazareth.

1.8 The Canticles and the Anawim

It is not the intention here to restate summaries of the recent studies on the Lucan canticles as regards their source, their compilation or their original language. A recent study of this complex area, with its lack of consensus among scholars, may be found for example in the unpublished Ph. D thesis of Joan Wragg: St. Luke's Nativity Narrative, with special reference to the Canticles in the light of the Jewish and Early Christian Background, (presented to the University of Manchester, October 1965).¹ This section will focus on the Canticles as possible expressions of anawim piety.

A. The Magnificat. By way of introduction here, three points should be noted briefly:

Firstly, it has often been noted that Mary's Magnificat appears to be a mosaic of expressions drawn from the LXX, with the song of Hannah (1 Sam 2:1-10) as its main model.² (Parallel texts are depicted by Plummer³ and Creed⁴)

Secondly, the canticle is often seen as non-Lucan since

(a) it fits loosely into the context (cf. R.E.Brown⁵)

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1. More recently: S.Farris, The Hymns of Luke's Infancy Narratives, Their Origin, Meaning and Significance, JSNT Supplement Series 9, Sheffield UK: JSOT Press, 1985
 2. But note the triple parallelism between Hannah and Elizabeth. Both have been married a long time and yet both are childless; both consecrate their son as a Nazirite, and both bear a child who is a precursor to a future king.
 3. A. Plummer's A Critical and Exegetical Commentary on the Gospel according to St. Luke, ICC, 4th ed., Edinburgh; Clark 1901 pp. 30-31.
 4. J.M.Creed, The Gospel according to St Luke London, Macmillan, 1957 pp. 303-304.
 5. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, pp. 339-341.

(b) in parts it fits Elizabeth' better than Mary, and elsewhere it suits Mary better². It does not seem to be tailor-made;³

(c) The language of the hymn is more heavily semitic than its context (J.A.Fitzmyer.)⁴

(d) the structure of the hymn goes beyond its relevance to the existing context. Structurally it resembles a psalm of praise, with its introduction of praise followed by three reasons for this praise, and then by a conclusion. Two of the reasons given match up with Mary; the third one is kept although it has no direct application to Mary-as-already-presented. The three reasons are that God should be praised because he is mighty, he is holy and he has shown mercy. As Fitzmyer points out (op. cit. 360): "Yahweh is the mighty one (δυνατός), and it was announced to Mary by the angel that the power (δύναμις) of the Most High would cast its shadow over her (1:35). Similarly, from him whose name is 'holy' (1:35) would come the child who would be called 'holy' 1:35. Only Yahweh's mercy has not figured earlier in the story about Mary; it is present because of the pre-Lucan composition of the hymn".⁵

Thirdly, the christology of the Magnificat is supplied only from the context, not from the text. The first Lucan mention of 'saviour' occurs here, (1:47), but it is applied to Yahweh, not to Jesus. (This theme of salvation develops critically in Luke at 2:11. In 19:10 it

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1. e.g. "low estate" in 48a matches 25, Elizabeth's barren "disgrace among men".
 2. e.g. the δούλη of 48a matches ἡ δούλη κυρίου of 38, but see above page 79 fn. 1.
 3. Elsewhere the battle-like tone suits neither Mary nor Elizabeth.
 4. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 361
 5. E.Bammel has little doubt that the Magnificat is originally "spoken" by Elizabeth. He particularly links the social radicalism of the verses with the Baptist's advice in Luke 3:10-15. Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984, 112 f. On reversal theology cf. D.L.Mealand, Poverty and Expectation in the Gospels, London 1980, pp. 41 ff.

will emerge on Jesus' lips: "The Son of Man has come to seek out and save what was lost." By Acts 5:31 and 13:23 "saviour" will be a demonstrated and established title for Jesus.) The whole canticle is a hymn of praise of Yahweh, (not Jesus). The text speaks of Yahweh's remembering his mercy to his servant (παῖδος) Israel, as he spoke to our fathers, to Abraham and his seed, for ever" (54,55). The piety of the text is thoroughly Jewish.

Thus, if the canticle is based on LXX texts or allusions, if it is non-Lucan (at least in verses 50-55), and if it lacks any explicit christology, one must ask about the source of this hymn: was it in use as a hymn before it was incorporated into the Infancy Story, and who used it?

B. The Benedictus

Much the same may be said of the Benedictus as has been said above for the Magnificat. The story flows better if the canticle is omitted. Indeed the text does not quite fit the context. John, the newly named child, has nothing to do with "the House² of David³" (1:69b), and is hardly responsible for the accomplishment of the redemption of Israel (1:68c). The christology is never explicitly portrayed in the text⁴, but only implied in the context if it is assumed that Zechariah knew⁵ of the conception of a messiah in Mary. Brown⁶ indicates by italicisation, as below, the lines he considers

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1. See however the contrary positions summarised by Joan Wragg op. cit. p. 11, 12, 13.
 2. cf 1 Sam 2:10 where Hannah sings of God's raising on high "the horn of his anointed one" - perhaps David.
 3. cf Nathan's oracle 2 Sam 7:12-13.
 4. cf. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 384 and G Schneider, Evangelium nach Lukas, (2 vols; ökumenischer Taschenbuch Kommentar zum N.T., Würzburg, Echter, 1977), 62.
 5. M.-J.Lagrange, évangile selon St. Luc, (études Bibliques), Paris, 1941, p. 59.
 6. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 367, 368

were most likely added by Luke to a hypothetical pre-Lucan, Jewish-Christian canticle, to make it fit its present context:

- 68a Because He has visited
68c and accomplished the redemption of his people,
69a and has raised up for us a horn of salvation'
69b in the house of David his Servant,
70 as He spoke by the mouth of His holy prophets from of old:
71a salvation from our enemies
71b and from the hand of all those who hate us,
72a Showing mercy to our fathers
72b and remembering his holy covenant,
73 the oath which he swore to our father Abraham,
to grant us 74 that, without fear,
delivered from the hands of our enemies,
we might serve Him 75 in holiness and justice,
before him all the days of our lives.
76 *But you, child, will be called the prophet of the Most High;
for you will go before the Lord to make ready His ways,
77 to grant His people knowledge of salvation
in the forgiveness of their sins.*
78 Through the heartfelt mercy of our God
by which there has visited us a rising light from on high,
79 appearing to those who sat in darkness and in the shadow of
death,
guiding our feet in the way of peace.

The piety again is thoroughly Jewish, with a corporate sense of solidarity with the people of "our fathers", trusting for salvation in God's covenant mercy.

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1. Verse 70 may be a Lucan insertion. Schürmann, I, 87 points to the awkward joining to verse 71; similarly, J.Gnilka, "Der Hymnus des Zecharias", *BZ*, 1962, 215-238, and F.Hahn, *Christologische Hoheitstitel*, Göttingen, 1964. But in the light of Vanhoye's analysis of the hymn as a chiasmic construction, (the verse is needed to match v. 76 cf. A. Vanhoye, "Structure du Benedictus", *N.T.S.* 12 1965-66, 382-389), Howard Marshall concludes that Luke has more than likely reworded an existing phrase, which may allude to 2 Sam 7:12-16, cf. I.H.Marshall, *Gospel of Luke*, Paternoster Press, 1978, p. 91. This seems reasonable.

Luke seems to add here a prophecy-dimension to the common piety of the two canticles: he sees the hymn as prophetic in 1:67, the situation is in fulfilment of what was said through "His holy prophets"¹, 1:70 (a Lucan redaction, cf. p. 83 fn 1), and the child himself "will be called prophet of the Most High", 1:76 (further Lucan redaction cf. Brown's italicised text above p. 79). This prophetic dimension of piety, added by Luke, will be further explored later in the examination of the Q material.

One further point: Schürmann (I, 77, n 252) points out the damage of overspiritualising the Magnificat's scattering of the proud and the pulling down of potentates from their thrones. A similar caveat may apply to the Benedictus: socio-political deliverance "from the hand of all who hate us" is a key feature of the hymn. The Baptist theme is an addendum, a means to the fulfilment of this end. Both hymns have a revolutionary element² which may derive from Maccabean battle-hymns³, and which provide a marvellous preface to the Gospel proper.⁴

1. cf. 2 Apoc. Bar 85:1

2. Pace J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 384

3. P.Winter, "Magnificat and Benedictus - Maccabean Psalms?" BJRL 39 1954, 328-347.

4. cf. 4:18-21; 12:51; 14:10; 16:16.

C. The Canticles and Jerusalem-based Christianity

In a commentary written some two years after this present study had begun, Joseph Fitzmyer writes¹: "It is likely that the emphasis on salvation now coming to Israel in a new way is indicative of the Jewish Christian early community. Attempts have been made to specify this background even more. In dependence on others before him, Brown has argued forcefully that the source of both the Magnificat and the Benedictus was the Jewish Christian circle of the Poor Ones or Anawim (see R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, 350-355). The Hebrew term anawim was used originally to denote the physically poor, but in time came to be applied to people in Israel who were unfortunate, lowly, sick; downtrodden. Their opposites were not simply the rich, but included the proud, the arrogant, those who felt no need of God. See Ps 149:4; Is 49:13; 66:2 for descriptions of these 'poor ones'. They were often identified as the remnant of Israel, and developed in time a piety of dependence on God and even a 'Temple-piety'. Converts to Christianity undoubtedly carried over their piety into a form of Jewish Christianity. Certain elements of the early community described in the early chapters of Acts (the summaries in 2:43-47; 4:32-37) may be derived from them. Brown's conclusion is worth quoting: 'Thus it is not impossible that, in the last third of the century when he was composing Luke/Acts, Luke came upon these canticles in a Greek-speaking Jewish Christian community in an area influenced by Jerusalem Christianity' (ibid, 355)".

1. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983², p. 361

(The Anawim motif is more strongly presented in the Magnificat than in the Benedictus. Gryglewicz', who lists fifteen common words in these, points out however that the poetic style and the grammar are different in these two canticles. But both have the same theological outlook: God is to be praised in that he has shown mercy to Israel showing himself faithful to his promises made through "our fathers", the prophets, to Abraham's posterity².)

Brown's vision here is exciting: Mary speaks in the Magnificat as a representative of "the circle of the anawim" *ibid* 356; she speaks the "traditional language of the Anawim" (p. 361); her use of aorists six times in Lk 1:51-53 is explained by the theory that "the Magnificat is vocalising literally the sentiments of Jewish Christian Anawim" (p. 363) "in the light of post-resurrection soteriology, particularly of the Jewish Christian Anawim of Jerusalem as described in Acts" (363). There is a piety inherent to the Anawim which intertwines the themes of utter dependence on God with a cultic expression in the psalm-like prayers and fidelity to Temple sacrifice and the times of prayer (351) and which shows some Qumran affinities (352). "The psalms and hymns of Qumran are very close in style to the Lucan canticles.... It is not far-fetched to suggest that Luke got his canticles from a somewhat parallel community of Jewish Anawim who had been converted to Christianity, a *group*, that unlike the sectarians at Qumran would have continued to reverence the Temple and whose Messianism was Davidic." (352). "The characters to whom he attributed the canticles embodied the piety of the Anawim". (353).

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1. Gryglewicz, " Die Herkunft der Hymnen des Kindheitsevangeliums des Lukas", in Festgabe A. von Harnack zum siebzigsten Geburtstag dargebracht, Tübingen: Mohr, 1921, 43-60. (RB refce. p. 365). ←
 2. "There is no profound christology in these hymns, only a very Jewish soteriology". R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p.353. Contrast this with the surrounding context in Luke.

It is necessary to sift the evidence in this vision. Brown's view makes good sense as an hypothesis; can it be accepted as a fact? Was there in fact a discreet "circle of the Anawim" or is the evidence equally applicable to any *individual* who expresses the traditional attitude of humble dependence in the presence of God? Do the Qumran sectaries have any specific connection with "the Jewish Christian Anawim of Jerusalem" or is the connecting evidence equally applicable to Palestinian Christianity in general? Are the Anawim values in Lk 1-2 specific to those chapters, or can they be seen to permeate the rest of the Gospel? Here three areas will be examined:

(a) Is there sufficient evidence to suggest that Mary speaks "the traditional language of the Anawim" in the Magnificat? (Brown 361). Brown advances four instances:

(1) ὁ δυνάσας (1:49a) - as O.T. background Brown cites Zeph 3:17; Mary too has been overshadowed by the δύναντις of the Most High. "For the Jewish Christian Anawim the salvific might (δύναντις) of God was made visible in Jesus, 'a man attested by mighty works' (Acts 2:22; 10:38) (Brown loc. cit.) There is no evidence really that ὁ δυνάσας is specifically characteristic of an Anawim group. (A better focus for argument might have been vv 52-53 where the δυνάστης is put down and the ταπεινὸν exalted).

(2) "Holy is His name" (Lk 1:49b): The O.T. background selected by Brown is located in Lev 11:44-45. Mary was told that the child who was to be born would "be called holy" (Lk 1:35). "The Jewish Christian Anawim recognised the crucified and risen Jesus as the embodiment of God's holiness (Acts 3:14; 4:27, 30)". (loc. cit. 362). Again one is forced to ask just how the evidence points to the Jewish Christian Anawim (sic).

(3) Brown's third argument is an argument from silence. 1:52-53 shows antithetic parallelism. 1:51a however has no group presented as antithesis to "the proud" of 1:51b. This is probably because the idea of "those who fear him" is carried over from 1:50b; these are the Anawim who are the antithesis par excellence of the proud. But does this establish the fact of such a sect of Christianity?

(4) A similar question can be put to Brown's fourth argument. In Lk 1:51-53 the tense shifts to the aorist, in contrast to Hannah's canticle, which as the model for the Magnificat, is written with present tenses. Brown sees these aorists as referring to "a definite action in the past, namely, the salvation brought about through the death and resurrection of Jesus All this praise for what God had done could be retroverted and placed on Mary's lips, because Luke is interpreting the conception of Jesus in the light not only of the post-resurrectional christology of the church, but also of the post-resurrectional soteriology, particularly of the Jewish Christian Anawim of Jerusalem as described in Acts" (Brown 363). Why use "particularly" in this last sentence? The logical progression from aorist to Anawim group is difficult to follow. In concluding one's analysing of this area, one may perhaps suggest as an hypothesis that Mary speaks "the traditional language of the Anawim", but to build a further hypothesis on this hypothesis, by assuming a Jewish Christian sect of Anawim, seems to go far beyond the evidence, attractive to the imagination as this may be. It may however be indicative of an Anawim-type of piety.¹

(b) A second area to be examined is the relevance of the Qumran connection (Brown 349): Brown rightly points to the stylistic and theological parallels between the canticles in Luke and the Jewish hymns and psalms in the literature from 200 BC to 100AD, e.g. in

1. See further W.Sattler, "Die Anawim in Zeitalter Jesu Christi", in Festgabe für A.Jülicher, Tübingen, 1927, pp. 1 ff.
Also M.Friedländer, Die religiösen Bewegungen innerhalb des Judentum im Zeitalter Jesu, Berlin 1905.

1 Maccabees, Judith, 2 Baruch, 4 Ezra, the Qumran Hodayoth and War Scroll. Brown rightly points to that element in the Magnificat and Benedictus which depicts an already-accomplished salvation, an element which suggests a Christian ambience for these canticles. Qumran may be regarded as an *Anawim group*, a community of the Poor (*ʿebyônîm*) since such references may be found in 1 QH 18:14; 1 QM 11:9 and 4 Q p Ps 37 (ii 9; iii 10). If a group from Qumran were converted to Christianity, if they brought their canticle-style of praise with them, if they changed radically from opponents of the Temple practice to proponents of Temple piety, if they abandoned their messianic hopes through the House of Levi in favour of the route through David's lineage, if they accepted the layman Jesus as Lord and Saviour And yet Brown says "it is not far-fetched then to suggest that Luke got his canticles from a somewhat parallel group who had been converted to Christianity." The reader must judge just what is to be gained from Brown's hypothesis here.

And yet there are parallels between the Essenes and early Christianity. In Studies in Luke-Acts, edited by L.E. Keck and J.L. Martyn (SPCK paperback edition 1976) Joseph Fitzmyer examines some of the links between Qumran and the picture of Christianity depicted in Acts e.g.

1. The absolute use of "The Way" (Acts 9:2; 19:9, 23; 22:4; 24:14, 22; cf. 1 QS 9:17-18; CD 1:13; 2:6; 1 QS 10:21; 4:22; 8:10, 18, 21; 9:5, 9; 11:11; 1 QM 14:7; 1 QH 1:36; 1 Q Sa 1:28 etc.). Christian and Essene may both derive the term from Is 40. In Qumran the term Way has a dualistic dimension (since it is to be seen in the context of the doctrine of the Two Spirits) in contrast to its use in Acts.

2. The spirit of *κοινωνία* with communal sharing of goods (Acts 4:32-35; 6:1), the communal meals (2:46) with the "breaking of bread" (2:42; 20:7) and the alms-collection for the needy (11:29) have their parallels in Qumran (which however was highly structured in its organisation with elements of compulsory behaviour - both features for which there is little evidence in the early church of Acts). (Keck op. cit. 241-244). It is worth

quoting Fitzmyer here: "Though there is provision for the needy among the Jewish Christians of Acts (2:45; 4:33-35; 6:1) it is striking that the term οἱ πτωχοὶ is never used there. Paul uses it in Rom 15:26; Gal 2:10; and one may be inclined to use it as a designation for the Jerusalem church. Indeed it has often been suggested that it is the equivalent of האביונים. The latter, drawn from the O.T. (Exod 23:11; Esth 9:22; Ps 132:15), seems to have become a technical designation for the Qumran sect in use among the Essenes themselves (see 1 Q p Hab 12:3, 6, 10; 4 Q p Ps 37:1, 9; 2:10; 1 QM 11:9, 13; 13:14) (Keck 244). But note that what is said of the "Poor" seems to apply to the whole Jerusalem church.'

With regard to organisational parallels between Qumran and Christianity, Fitzmyer discusses τὸ πλῆθος, the full body of Jerusalem converts (cf "the many" of Qumran), "the twelve", in Acts 6:2 (cf. 1 QS 8:1); the determination of God's will by "casting of the lot" (Acts 2:21-24, cf. Manual of Discipline 6:16; 1 QS 6:22, 2:23 etc).

But the contrast is quite remarkable between the role of "priests" and "Levites" in Essene groups (1 QS 1:18, 21; 2:1, 11, 19; 1 QM 7:15; 13:1; 15:4; CD 3:21 etc) and "how silent Acts is about such groups in the early Christian church. Priests and Levites are mentioned in Acts only as indications of the former Jewish status of converts (6:7; 4:36). This remarkable difference between the two groups stems from their basic attitude toward the Temple in Jerusalem. In both we find a kindred idea that the Jerusalem Temple and its sacrificial cultus have been replaced by the community of the faithful. But in the case of the Qumran Essenes this replacement was temporary In the early church however, the Temple and its sacrifices soon cease to have any significance for Christians". (op. cit. 249).

1. See further Bammel, "The Poor and the Zealots", in Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984, p. 115.

In conclusion Fitzmyer writes: "The most that one can say is that the early Jewish Christian church was not without some influence from the Essenes. It is not unlikely that among the 'great number of priests' (Acts 6:7) who were converted, some were Essene and provided the source of Essene influence". (op. cit. 253).

On p. 86 the question was raised: "Do the Qumran sectarians have any specific connection with a Jewish Christian anawim group, or is the connecting evidence equally applicable to Palestinian Christianity in general?"

On balance one has to say that:

- (i) there is no firm evidence that priestly converts made in Jerusalem were Essenes;
- (ii) the term "the poor", used for the whole of Qumran's community, is also used by Paul for the whole of the Jerusalem church, rather than for a Christian anawim sect there;
- (iii) any number of "possibilities" do not make a "probability". One feels a sense of disappointment in not yet finding supportive evidence for Brown's exciting vision.'

And yet Luke 1-2 is imbued with a particular brand of piety, a piety of humility, trustful dependence, and Temple-fidelity. The piety of the Magnificat and Benedictus is one of traditional Jewish trust in Yahweh, who will be faithful in vindicating his chosen people as he promised. The poor and downtrodden will be vindicated by Yahweh. Confidence in this doctrine produces the hymn-form of praise and blessing for the Holy One and his mercy and his deeds of power.

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1. Yet see Bammel, "The Poor and the Zealots" in Bammel (ed.), Jesus and the Politics of his Day, CUP, 1984, p. 113f. Bammel sees Sirach 13:17 ff to have been taken from a manifesto of those who consider themselves as πτωχοί and at the same time as εὐσεβείς and ταπεινοί.

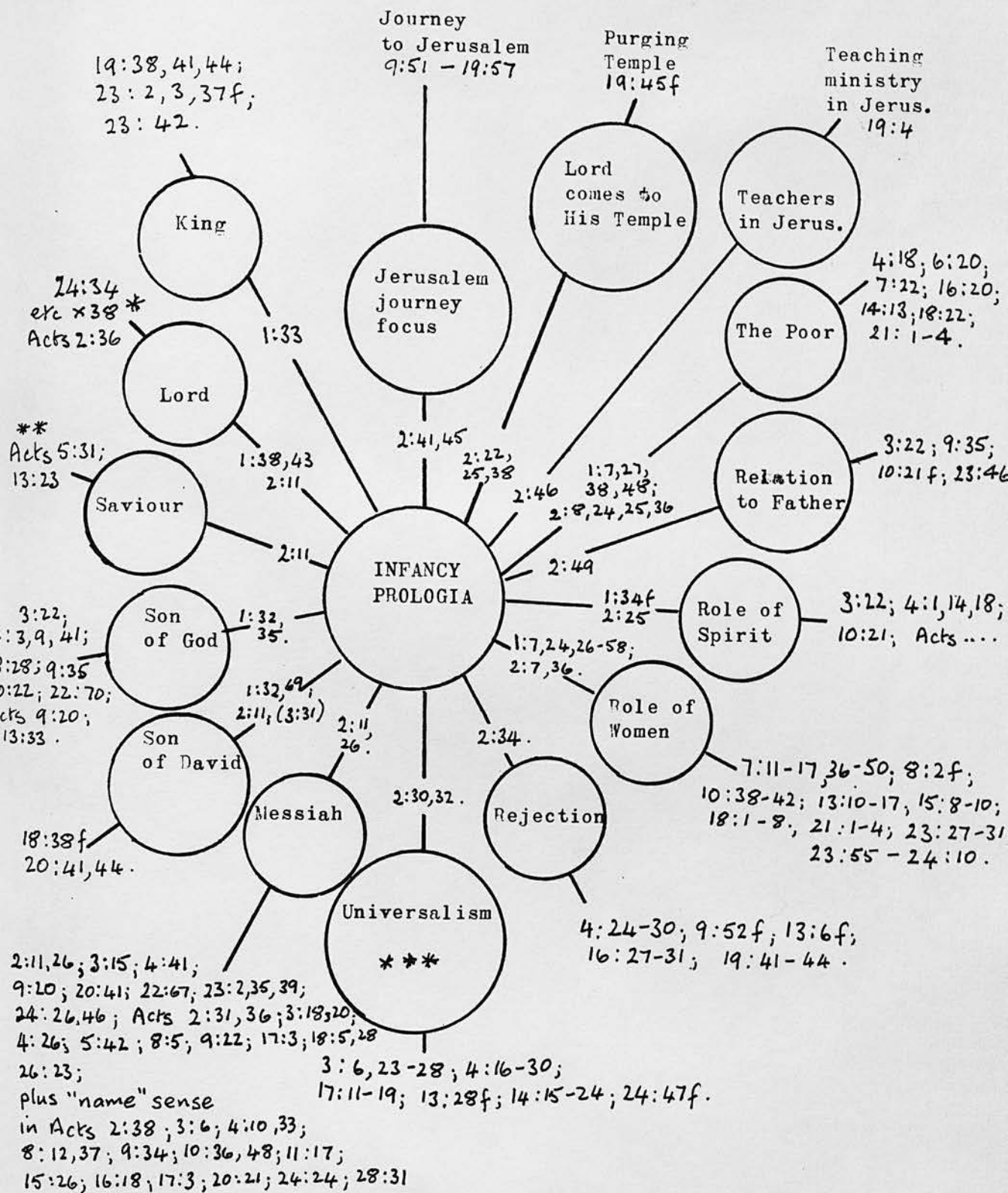
1.9 Relationship of the values in Luke 1-2 to rest of Gospel

The question asked on p. 86 needs to be examined now: Are the anawim values of Luke 1-2 specific to these chapters, or can they be seen to permeate the whole Gospel? Or, indeed, are they quite distinct from what we may call "The Piety of Q" and "The Piety of L"?

This opens up two whole new areas for this thesis. It is intended therefore to present briefly a thematic map, showing the Infancy Stories of Luke 1-2 as possible prologia to the whole Gospel-Acts picture of Lucan christology. But the piety of Luke 1-2 may indeed be more closely matched by the piety of Q or of L, or it may be quite distinct in itself. This in turn may indicate links or otherwise between the community which first preserved these Infancy Stories and the community which first preserved the form of Q or L expressed in Luke.

(Throughout this study, unless specifically mentioned to the contrary, "Q" refers to the Lucan expression of Q material.)

As a bridge leading into the examination of the Q material, it is appropriate to leave this Infancy Narrative section with the fore-mentioned thematic map, remembering the problem: can one speak of Luke 1-2 as the preserve of a community which had a distinctive Anawim-type of piety which was different from the piety of Q and the piety found in L?



- * Used by Evangelist: 7:13, 19; 10:1, 39, 41; 11:39; 12:42a; 13:15; 17:5f; 18:6; 19:8a, 31, 34; (20:44); 22:61 twice; 24:3, 34.
 Vocatives: 5:8, 12; 6:46 twice; 7:6; 9:54, 59, 61; 10:17, 40; 11:1; 12:41; 13:23, 25; 17:37; 18:41; 22:33, 38, 49.
 Infancy: 2:11; 1:43; 1:38.
 Acts: 2:36; 9:5, 10b, 13; 22: 8, 10, 19; 26: 15a.
- ** Title "Saviour" is absent from the "Period of Jesus" section of Lk/Acts.
- *** Beginning first with Israel.

Contents of Chapter Two: AN EXAMINATION OF THE PIETY OF Q IN LUKE

- 2.1 Introduction.
- 2.2 The Baptist's scorn. Lk 3:7b-9
- 2.3 The Baptist's preaching on baptism. Lk 3:16b-17
- 2.4 The Temptations of Jesus. Lk 4:2b-13
- 2.5 "Poor" in Lk 6:20
- 2.6 "Blessed are you hungry". Lk 6:21
- 2.7 "Blessed are you who weep now". Lk 6:21
- 2.8 "Blessed ... when men hate and outlaw you". Lk 6:22
- 2.9 The Woes. Lk 6:24-26
- 2.10 On Love of Enemies. Lk 6:27-33, 35b-36
- 2.11 On Judging Others. Lk 6:37a, 38b, 39b,c, 40-42
- 2.12 The True Test of Goodness. Lk 6:43-45
- 2.13 Doers of the Word. Lk 6:43-49
- 2.14 The Healing of the Centurion's Lad. Lk 7:1-10
- 2.15 Jesus and the Baptist's Disciples. Lk 7:18-28, 31-35
- 2.16 The Absolute Commitment of the Disciple. Lk 9:57-62
- 2.17 Jesus' Words to the Seventy (two). Lk 10:2-16
- 2.18 True Cause for the Seventy (two) to rejoice. Lk 10:17-20
- 2.19 The Father, the Son and the Prayer of the Disciples. Lk 10:21-24, 11:2-13
- 2.20 Beelzebul Controversy, Return of Evil Spirit. Lk 11:14-26
- 2.21 The Sign of Jonah. Lk 11:20-32
- 2.22 Sayings about Light. Lk 11:33-36
- 2.23 Sayings against Pharisees. Lk 11:39-40, 42-44, 46-52
- 2.24 Fearless Confessing. Lk 12:2-12
- 2.25 Worry about earthly things. Lk 12:22b-31, 33b-34
- 2.26 Sayings on Vigilance and Peace. Lk 12:39-40, 42b-46, 51, 53, 58-59
- 2.27 Parables of Mustard Seed and Yeast. Lk 13:18-21
- 2.28 Reception and Rejection in the Kingdom. Lk 13:24-29
- 2.29 Lament over Jerusalem. Lk 13:34-35
- 2.30 Parable of the Great Dinner. Lk 14:16-21
- 2.31 Conditions of Discipleship. Lk 14:26-27
- 2.32 Perseverance, Forgiveness and Judgement. Lk 14:34-35; 15:4-7; 16:13, 16-17, 18; 17:3b-6, 23-24, 26-27, 33, 34-35, 37b; 19:13, 15b-24, 26; 22:28b, 30b
- 2.33 From sequential Study to the Process of Abstracting Characteristics of Piety.

The Piety of Q

2.1 Introduction For the purpose of the present investigation it is important to determine clearly the territory under analysis. At the time of writing the scholarly consensus¹ regarding the Q hypothesis is here accepted. The material under study here is the material common to Luke and Matthew but absent from Mark. Recently there has been much impressive work carried out on the redaction of Q - work resulting in a considerable diversity of opinion e.g. that Q underwent one redaction (Lührmann)², two redactions (Polag)³, or three (Jacobson)⁴. In this study it is the piety of the final redactor and his community which is to be assessed. Further refinements of Piety Analysis may in the future work upon the various proposed redactions just referred to, and thereby examine possible shifts of piety as one moves from one redaction to another. But here one simply takes the Q text as it appears in Luke, avoiding Lucan redaction wherever possible, and ascertains the piety of each unit of text - searching for indications of prayer-forms, pious practices and pious mindset or "spirit" of piety. The writer accepts the work of Vincent Taylor on The Order of Q⁵ and finds this order supported by the frequent

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1. "The Introductions to the New Testament recently published by W.G.Kümmel, J.Schmid, Ph. Vielhauer, H-M. Schenke, K.M.Fischer and H.Köster, and the gospel commentaries published in the last decade, especially those on Luke by J.Ernst, G.Schneider, I.H.Marshall, J.A.Fitzmyer and E.Schweizer, all agree in accepting Q as the second source of Matthew and Luke. ...New Testament scholarship of the seventies did not dispense with Q." F. Neirynck "Recent Developments in the Study of Q", *Logia*, ed. J.Delobel, Leuven University Press, 1982, p.31. For further review see also F.Neirynck, "Studies on Q since 1972", in *ETL* 56(1980) 409-413. For a reply to M.Goulder "On putting Q to the test", *NTS* 24, 218-234, 1978 see C.M.Tuckett "On the relationship between Matthew and Luke", *NTS* 30, 130-142, 1984.
 2. D.Lührmann, Die Redaktion der Logienquelle, Neukirchener Verlag, 1969.
 3. A.Polag, Die Christologie der Logienquelle, Neukirchener Verlag 1977, esp. pp 6-13. S.Schulz somewhat arbitrarily suggests two levels of Q also, a younger stratum and later collections "die abschliessende Q-Redaktoren", Q: Spruchquelle der Evangelisten, Zürich, Theologischer Verlag, 1972, p.484. For a recent review cf. R.D.Worden, "Redaction Criticism of Q", *JBL* 94 (1975) 532-46.
 4. A.D.Jacobson, Wisdom Christology in Q, Claremont, CA, Diss., Graduate School 1978; Dissertation Abstracts 39/6 (1978) 3653A; also "The Literary Unity of Q", *JBL* 101 (1982) p 372 ff.
 5. V.Taylor, "The Order of Q", *JTS* 4 (1953), 27-31; "The Original Order of Q", New Testament Essays ed. A.J.B.Higgins; Manchester: Manchester University, 1959, 246-69.

patterns of thought-development in spite of intervening Marcan or special Lucan material. (This latter point will be referred to *passim* in the pages ahead.)

One interesting approach to Q has recently been opened up by A.R.Jacobson¹ viz. the use of the concept of literary unity, borrowed from secular literary criticism. Jacobson defines literary unity thus: "The concept that a literary work shall have in it some organizing principle in relation to which all its parts are related so that, viewed in the light of the principle, the work is an organic whole." Jacobson goes on, "Since in Q we are dealing with traditional sayings material rather than free composition by an author, we cannot expect a high degree of literary unity. Nevertheless, the idea of literary unity is useful because it directs attention to a unity of conception which may stand behind quite varied aspects of a document, including its Gattung, its vocabulary and word usage, its themes, its smaller forms, and its redactional traits." Without in any way wishing to support or reject Jacobson's redactions of Q it is suggested that one important aspect of what the author calls "unity of conception" might indeed be piety i.e. a unity of outlook from the point of view of piety. If there is consistency in the piety of Q this should contribute to the debate. If there are shown to be inconsistencies in the piety then this too has its value in indicating pluralism within Q.

The particular aspects of piety which will be sought after will consist of

- (a) prayer-forms;
- (b) pious-practices;
- (c) the pious mind-set, or "spirit" of piety.

These features will be explained further and collated in the final chapter of this dissertation:

The Jewish-Christian origins of Q will shortly be examined, but of course this topic is not to be confused with the provenience of Q. As regards the latter D.Lührmann² stands almost alone in holding Q,

1. A.R.Jacobson, "The Literary Unity of Q", *JBL* 101 (1982) p.372.

2. D.Lührmann, Die Redaktion der Logienquelle, Neukirchen, 1969

at least as it now stands, to be the product of a Hellenistic community, while avoiding any specific localisation of Q (as Harnack and Wellhausen had done: in Galilee and Jerusalem respectively). Lührmann states that Q presupposes the Gentile mission, but then he strangely leaps to the proposition that the final editing of Q cannot be earlier than AD 50 or 60 in the Hellenistic community. Surely Gentile missionary work need not be delayed until AD 50 or 60? But more significant for piety is Lührmann's analysis of the theology of Q, for this expresses what colours the minds of Q-disciples. Lührmann sees in Q a clear and final opposition between Israel and Jesus, John, and their disciples. For Israel there is nothing more to come than the judgement, to be proclaimed by the Q community as it takes upon itself the proclamations of Jesus. P.Hoffman² adds to the understanding of the urgency of this judgement by pointing to what he considers the life-situation of Q. He sees Q as Jewish-Christian-Palestinian at a time when Jewish insurrectionists were seeking support against the Romans. For Q the solution was also to recruit disciples, not for war but for the social and political deliverance which the Son of Man would bestow on all who would confess Jesus before men. Hoffman's proposition adds colour to the Q-scene, but must be considered to be conjecture. It is important for our study, however, in so far as it points to a life-situation in which the piety analysed may operate.

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1. See further G.Strecker's critique of Lührmann's method, particularly the latter's distinguishing between collecting and editing: NTS 17 (1970-71) 255 and n.2.
 2. P.Hoffman, "Die Anfänge der Theologie in der Logienquelle", in J.Schreiner - G.Dautzenberg (eds), Gestalt und Anspruch des Neuen Testaments, Würzburg, 1969, 149. See also Ellis Riukin: "Locating John the Baptizer in Palestinian Judaism: the political dimension", Soc. of Bib. Lit., Sem. Pap. No. 22, 79-85, 1983.

That Q is Jewish-Christian in origin is apparent from

- (a) its traditional monotheism, as expressed in Q's support for the Law¹, the prophets², Wisdom³;
- (b) its concern with being judged by the elders of the synagogue (Lk 12:11)
- (c) its view of the Gentile conversions as a warning to Israel (Lk 11:31, 32 and 13:28, 29.) If the Q compiler or Q community were Gentile, then why should there be any concern to warn Israel?
- (d) its being permeated with the values and images of Jewish scriptures. It may be useful to tease this point out in order to appreciate this "mindset" as a *basis* of our examination of the piety of Q. Footnotes A-D below will particularly indicate this basis before proceeding to the systematic study of the piety of Q.

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- 1. Lk 16:16-17
 - 2. Lk 11:39; 13:28, 34-35; 16:16-17
 - 3. Lk 13:34f; 7:35; 11:49ff
 - A. Lk 3:7-9 the Baptist's scorn ("brood of vipers, who has warned you" etc.) cf. Isa 30:6; 59:5 Job 20:16, 1 QH 2:28; 3:12, 17f (also Isa 11:8f; 14:29; 30:6), Sir 48:25, Isa 10:33, Exod 32:25-34
 - B. Lk 3:16b-17 the Baptist's preaching on baptism, the winnowing fork etc.
For OT background on the term "holy spirit" see, for examples, Ps 51:11; Isa 63:10f; Ps Sol 17:42; 1 QS 4:20; 8:16; CD 2:12. For its coming at the eschaton cf. Isa 32:15; 44:3; Ezk 18:31; 36:25-27; 37:14; 39:29; Joel 2:28f. For cleansing, judgement and fire cf. Isa 4:4. For the contrast of water and spirit cf. Isa 44:3; Ezk 36:25-27; 1 QS 4:21. For the association of fire and judgement and fire cf. Isa 29:6; 31:9; Ezk 38:22; Am 7:4; Zp 1:18; 3:8; Mal 3:2; 4:1; Ps Sol 15:6f; 1 En 90:24-27; 1 QS 2:8; 4:13; 1 Qp Hab 2:11-13. For association of judgement and wind cf. Isa 40:24; 41:16; Je 4:11f; 23:19; 30:23; Ezk 13:11-13. For the association of wind and fire cf. Isa 29:6; 30:27f; Ezk 1:4; 4 Ez 13:10,27. (This summary is based on the more exhaustive treatment found in I.H.Marshall, Gospel, p 146ff.)
 - C. Luke 4:2b-13: The Temptations of Jesus cf. Gen 22:1-19; Ex 17:2; 16:4; 20:20; Dt 8:2; 13:2ff; Jdg 2:22; 3:4; 2 Ch 32:31; Nu 14:22; Pss 95:8ff; 106:14; Isa 7:12 as examples of testing. For forty-day parallels cf Ex 34:28; Dt 9:9-18; 1 Ki 19:5,8. For Satan as tempter cf. 2 Sa 24:1/2 Ch 21:1; Gen 3:1-19; Job passim cf. also Foerster TDNT II, 72-81 and TDNT VII, 151-165.
 - D. Luke 6:20-23 The Beatitudes (a literary form labelled "ascription" by T.Y.Mullins, NTS 19, 1972-73, 194-205). For general OT background to macarisms see H.Cazelles, TDOT, 1.445-448. "The beatitude-form was especially used in OT Wisdom literature and took on a religious sense as the expression of God's favour towards persons" (Fitzmyer, Luke I-IX, 633). cf Sir 26:1; Ps 127:3-5; Job 29:10-11, Qoh 10:17; Ps 34:9; Prov 3:13.

TOWARDS A DISTINCTIVE PIETY IN Q: A SEQUENTIAL STUDY

- 2.2 The Baptist's Scorn: Lk 3:7b-9 The Q passage presents the Baptist as a prophet in his own right, the fiery preacher in the "spirit and power of Elijah" (1:17), who urgently calls for a repentance which shows itself in real "fruit", rather than reliance on the external rituals of water-baptism, (if we accept the context of 7a for Q.) Neither will physical descent from Abraham be in itself a protection from the wrath of God which is imminent. This wrathful judgement recalls the "Day of the Lord" of the prophets of old: Isa 13:9; Zeph 1:14-16; 2:2; Ezek 7:8-10.

As regards piety, the Q passage here depicts a God of fiery condemnation of those who rely on the externals of religion and lack a repentance which shows itself' in fruits.

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1. For the debate on whether the fruit was repentance itself or works resulting from repentance see I.H.Marshall, The Gospel of Luke, 140, and Schürmann, Das Lukasevangelium, Freiburg 1969, I 182, and Hoffman, Studien zur Theologie der Logienquelle, Münster, 1972, 17f and F.Hauk, TDNT III, 614-616. I follow Hauk and Marshall. A

2.3 The Baptist's Preaching on baptism Lk 3:16b-17

In spite of the intervening verses, this passage follows the thought and spirit of the previous Q verses: before the great Day of the Lord there will appear the One who is to come, in the form of Elijah: Mal 3:23 "Know that I am going to send you Elijah the prophet before my day comes, that great and terrible day." Again there is fiery judgement (for the chaff), but now there is also the thought of the judge cleaning up his threshing-floor and of saving the wheat.

Fitzmyer's comments on the dynamics and Christology of the passage are interesting (Luke I-IX p 460):

"Though John does not explicitly deny that he is 'the Messiah', as he does in John 1:20, implicitly he does just that - and the implicit denial is found only here in the synoptic tradition. It forms part of the evangelist's comment on v. 15 and is not on John's lips. The implicit denial is found rather in John's referring to Jesus as the One Who is to Come and the more powerful one. In effect, this passage conflates three titles, applying to Jesus: 'the Messiah', 'the One Who is to Come' - both of distinct OT backgrounds - and 'the more powerful one'. A Christological concern thus dominates this part of John's preaching. In contrast to the Marcan form of John's statement, ('I baptise you with water but he will baptise you with a holy spirit', 1:8), the Q form of John's statement makes the baptism with fire and with the holy spirit depend directly on John's identification of Jesus

as the more powerful one. Because he is such, he will baptise in a more powerful way. This superiority of Jesus over John is found in four ways: (1) Though Jesus 'comes' (v. 16c) after John in a chronological sense (see Acts 13:24-25), he does not come 'after' him as a disciple following a master: (2) John is not even 'fit' to perform the lowliest task for Jesus (v. 16d): (3) Jesus' baptism will be one of the holy spirit and fire in contrast to John's water-baptism (v. 16b,e): (4) Jesus himself will come as the winnower (=judge) to sort out the wheat and the chaff (v. 17). Thus John is not himself an eschatological figure, but as a prophetic preacher he announces 'the more powerful one', the messianic figure of the *eschaton* who is about to appear. As such, he is 'more than a prophet' (7:26), the inaugurator of the *eschaton*."

For our purposes here it is clear that the Q passage is rooted in OT thought patterns. But one wonders about the "messianic" character implied by Fitzmyer here.

Jacobson' (working from the basis of W.Marxen's Mark, 33) sees the emphasis differently:

"The differences between Q and Mark are fundamental. The basic difference is that in Q John appears as a prophet in his own right but in Mark he is subordinated to Jesus.

"In the first common material Q spoke of two baptisms, John's baptism of water in preparation for the coming judgement, and the baptism of wind (πνευμα) and fire by Yahweh, i.e. the judgement itself. This two-baptism scheme also appears in Mark but it has been reformulated so as to contrast the inferior water-baptism of John to the superior Spirit-baptism (bestowed by the risen Lord².) Likewise, Q and Mark both cite Mal 3:1 with reference to John. But in Q the context is different, and the meaning is that John was the forerunner of Yahweh's judgement; Mark uses the passage to declare John the forerunner of Jesus. The subordination of John to Jesus may go back to the pre-Markan tradition.³

"Thus neither in Mark nor in the pre-Markan tradition was John a prophet in his own right. But in Q, John is independent, a preacher of repentance before the imminent judgement of Yahweh.⁴ Especially in Luke 7:31-35 par, Q places both John and Jesus in a common front against 'this generation'."

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1. A.R.Jacobson, "The Literary Unity of Q", JBL 101 (1982) p380f
 2. of P.Hoffman (Studien, 21) who notes that Mark shifts from two baptisms to two persons. But this seems to neglect the common object "you". (Fitzmyer Gosp. acc. to Luke I-IX, 373).
 3. U.Luz, "Das Jesusbild der vormarkinischen Tradition" in G.Strecker (ed), Jesus Christus in Historie und Theologie (FS H Conzelmann), Tübingen, 1975, 347-374, especially 353-54, 360.
 4. See Jacobson, Wisdom Christology (Ph.D. diss. Claremont, 1978) 76-84. Jacobson says "a late addition to Q (Luke 7:28 par) seeks to subordinate John to Jesus". Is this "late addition" of Q derived from the pre-Markan tradition? It is simpler to deny that 7:28 does seek to subordinate John to Jesus.

This is important for the mindset of Q: there will be a recurring stress on the impenitence of Israel and the judgement that will surely follow upon her for the rejection of John, Jesus and the Q community. Jacobson rightly sets Q in the prophetic tradition (Lk 7:27; 10:3; 11:49; 13:34) sent to recall Israel to repentance in view of the imminence of God's kingdom, and meeting with rejection (10:10-12, 13-15). He points to two passages which particularly give programmatic expression to these tendencies in Q: Luke 11:49-51 and Luke 11:34-35. The key to Jacobson's search for literary unity in Q is moulded upon the framework of H.Steck's construction viz. the deuteronomistic tradition detectable in Q. The deuteronomist, according to Steck, had an overview of history in which seven elements are detectable both in Deuteronomy and in Q:

(a) The whole of Israel's history appears as persistent disobedience (cf Luke 6:23c; 11:47-51; 13:34-35; 14:16-24. In fact the theme of persistent disobedience is only derivative from the clear meaning of these verses which is that the prophets have been rejected in the past.)

(b) As a result of this disobedience Yahweh has frequently sent prophets to call Israel back to repentance. (Cf Lk 11:47-51; 13:34-35; 14:16-24.) But once again the verses quoted are speaking of Israel's rejection of the prophets. Steck's proposition seems to be eisegetical, or derivative.

(c) But Israel always rejected and even murdered the prophets (cf Lk 6:23 etc. again). The impenitence of Israel is further exposed in Q by the use of Gentile examples to shame Israel (Lk 7:9; 10:31-32 - not Q surely!; 11:31-32; 11:19 - is this relevant to Steck's thesis? The phrase "this generation" is used to show up Israel' as impenitent.

"(d) Therefore Yahweh punished, or will punish, Israel. In the earliest Deuteronomistic tradition, the catastrophes of 722 and 587 BCE are cited. In the later form of the tradition, the Unheilstatus of Israel is said to continue (e.g. Jub 1:7-26) cf Lk 11:47-51 par; 13:34-35 par.

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1. Jacobson, op.cit. 381 suggests that in Mark redaction has taken place with Christological intent: Jesus shows his superiority over the Pharisees who for Mark are "this generation", by overcoming their attempt to test him and by refusing to demonstrate his divinity.

"(e) But now a new call to repentance is issued (cf Lk 3:7-9, 16-17; 6:20-49; 10:2-12; 7:31-35; 11:29-32; 11:39-52 and so on. In Q even miracles are understood in the context of repentance (cf Lk 10:13 par; 11:14-20 par; 10:5-12 and cf Lk 11:20 par to 10:9 par)". Here the verses quoted are appropriate but the deuteronomistic relevance is not stated.

"(f1) If Israel repents, Yahweh will restore her, gathering those scattered among the nations.

"(f2) And He will bring judgement on Israel's enemies."

Jacobson has some qualifications² to make to Steck's thesis, but sees this so-called "deuteronomistic tradition" as the organising principle which gives literary unity to Q. In the foregoing examination of Q piety it will be useful to see if it too is in any way deuteronomistic. Steck³ points to two such elements of deuteronomistic piety:

penitential prayers, such as Ezra 9:6-15; Neh 1:5-11; 9:5-37; Tob 3:1-6; Dan 9:4b-19; Bar 1:15-3:8; and

confessions of sin, Lam 3:42-47, cf Ps 106:6-46

In the present study it would be necessary to keep in mind also the pious mindset of Deuteronomy itself, with its stress on the election of Israel by Yahweh, the importance of observing the laws and statutes around the covenant, the utter rejection of Canaanite gods and values, the centralised worship of Yahweh in the cult at Jerusalem, and the spirit of confidence and joy in Yahweh's protection, in spite of Israel's infidelity in the desert. One sees also an understanding of temporal reward or punishment as the result of one's obedience or disobedience to the law, rather than eschatological reversal.

1. Jacobson, op. cit. 385

2. (a) Deuteronomy (and Wisdom) are not the content of Q; they are the vehicle for the expression of Q's proclamation.

(b) Not all of Q fits Steck's thesis. From Luke 12:2 there is a section of Q in which apocalyptic paraenesis dominates. This 12:2 to 22:30 block of Q "must be regarded as representing an older block of material (with exceptions such as Luke 13:34-35 par)". Op. cit 388

3. O.H.Steck, Israel und das gewaltsame Geschick der Propheten, Neukirchener, 1967, 110-137. And Jacobson op. cit. 384 n.93

Of course allowance needs to be made for the development of the tradition, but how far does the tradition have to develop before it matches Q (but perhaps ceases to be recognisable as authentically deuteronomistic)? Steck traces the tradition into the Hasidic movement (fusing Levitical, eschatological and Wisdom traditions) which from 150 to 100 BCE broke up into several groups. "From this point on", Steck contends, "the deuteronomistic tradition became the common property of a number of groups and it is difficult to isolate any one as primary bearer of that tradition."

Jacobson's paper is an important contribution to the work on Q redaction. His suggestion that the deuteronomistic tradition gives literary unity to Q, may or may not be supported by the discovery of deuteronomistic piety throughout Q. It is necessary now, having briefly considered the Christological features which the Baptist passage (Lk 3:16b-17) has brought to the surface,² to proceed with our systematic piety analysis for Q.

For Lk 3:16b-17, the piety is consistent with Lk 3:7b-9: God is seen as a fiery judge, but now not only as one who burns the condemned chaff in eternal fires, but also as one who purifies and saves. It is the redaction which applies this by implication to Jesus. The Q text itself is non-committal on the identity of the More Powerful One, who is the One to Come.

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1. Jacobson op.cit. 386; Steck, Israel, 209-212
 2. For recent work in this area see J.A.T. Robinson, "His Witness is True", in Jesus and the Politics of His Day, ed. Bammel and Moule, C.U.P., 1984, p 461ff; and D.P. Moessner, "Jesus and the 'wilderness generation': the death of the prophet like Moses according to Luke", SBL, Sem Pap No. 21, 1982, 319-340

2.4 The Temptations of Jesus: Lk 4:2b-13

The Q material here speaks in detail of the temptation given in general terms in Mark. The Lucan redaction' of the passage is not particularly significant for the piety within the verses.

The influence of Deuteronomy throughout the scenes is obviously a unifying factor. The quotations recall temptations of Israel in the desert, where Israel was tested and found wanting. Deut 8:3 ("Not on bread alone....") recalls Israel's longing for the food of Egypt (Exod 16; Num 11:7-8); Deut 6:13 ("You shall worship the Lord your God and him only") reminds one of Israel's attraction to Canaanite worship (Deut 12:30-31) and to pacts with foreign powers (Exod 23:32). (There may be an association pattern between this Q passage and the preceding Baptist scene in the nearby verse of Exod 23:20 "I myself will send an angel before you to guard you as you go and to bring you to the place that I have prepared.") Finally Deut 6:16 ("You shall not put the Lord your God to the test") recalls Israel's doubtful "testing" of Yahweh at Massah and Meribah (Exod 17:1-7). Jesus too is tested but unlike Israel he shows fidelity to God through fidelity to the law: he refuses to change a stone into bread, he will not bow to the devil in order to achieve authority or glory, he will not tempt God by taking a foolish risk.

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1. Fitzmyer lists some of the elements of redaction by Luke: "during those days", "authority", "in an instant", the consistent use of δαίμονος, the explanation of the devil in 6b, and the concluding verse 13 and of course the question regarding the original order of the scenes in Q. J.A.Fitzmyer, The Gospel acc. to Luke, I-IX. 507

One is puzzled that some commentators refuse to take the movement of temptation onwards to a third stage viz. from Israel, through Jesus, on to Q-disciples' experience. Fitzmyer' quotes with approval S.Brown (Apostasy and Perseverance, 6-19): "Jesus' πειρασμός is not the typical temptation of the pious faithful but the unique experience of the son of God (Lk 4,3)". One could argue that similar temptations did enter the minds of Q from the fact that the very next Q passage in Luke, the Beatitudes (and perhaps Woes), forestalls these temptations by the promises (or threats) of eschatological reversals: the hungry will eventually have their fill, the poor will possess the kingdom, and (perhaps) the sign-seekers who jeer now and denounce the disciples as evil will mourn and weep.

From the point of view of piety here, Jesus is seen as the model son of God, determined to walk the way of the Law with firm fidelity.

Jacobson's thesis, that Q derives its coherence from its deuteronomistic tradition, receives support in these verses. However, in contrast to the OT usage "the NT Beatitudes" only rarely express practical wisdom, since they usually stress a reversal of values that people put on earthly things in view of the kingdom now being preached by Jesus. A paradox is often involved in them. The first part describes the condition of the disciples, but the second promises his/her eschatological lot, often formulated in the theological passive (i.e. with the implied agency of God, "you shall be filled" (by God), 6:21). (Fitzmyer, op. cit. 633). The form thus seems to be rooted in Jewish wisdom literature but the piety has its own distinctiveness.

1. J.A.Fitzmyer, Gospel acc. to Luke, I-IX, 518

2.5 "Poor" in Luke 6:20 Fitzmyer suggests that it is Matthew, who, by adding "in spirit", has adapted the original beatitudes to the anawim among the early Jewish Christians. Howard Marshall (The Gospel of Luke p 249) neatly summarises' the area under discussion:

"The persons declared by Jesus to be fortunate are οἱ πτωχοί the poor (4:18; Percy², 40-108; F.Hauck and E.Bammel, TDNT VI, 885-915; Dupont³, II, 19-51). The Greek word means 'one who is so poor as to have to beg', i.e. one who is completely destitute. In the LXX it is used as the equivalent of various words: 39 times it translates 'ānī, 'a dependent', hence 'one who is poor' (from 'ānāh 'to be afflicted'). 21 times it translates dal, 'lowly, weak'; and 10 times it translates 'ebyōn, 'poor man, beggar'. In Proverbs it also translates rās 'needy, famished'. The antonym is not 'ašir, 'rich' but rāsā, 'violent'. It is important that especially in the psalms the pious man who calls on God to help him describes himself as poor and needy. Because of his need, and because he is not a believer in violence, the poor man calls on God for help and receives it (Pss 86:1; 12:5).

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1. As has more recently D.L.Mealand, Poverty and Expectation in the Gospels, London SPCK, 1980 pp 24-26 and 101.
 2. E.Percy, Die Botshaft Jesu, Lund, 1953
 3. J.Dupont, Les Béatitudes, Paris I, 1969, II 1969, III, 1973.

"In later Hebrew, 'ānī refers to the poor, and 'anāw to the meek.... The normal meaning of 'ānī is 'humbled', 'oppressed' and so 'poor'.... The antonyms for 'ānī are often words meaning 'violent', which indicate that 'ānī means 'oppressed'. 'ānāw means 'poor', 'humble' or 'meek'. But does it refer to humble attitude or status?.... The 'anawim are.... those who patiently endure their reduced status, and look to God for justice" (p. 101). Also ibid Appendix B, and p. 110 and notes 6 & 7.

Hence the term came to be a self-designation for pious, humiliated people (Ps Sol 10:7, 4 QpPs 37 1:8f; IQH 5:13f).

"It follows that in the message of Jesus the hopes of the poor and the promises of Yahweh to them find fulfilment through the One who has been anointed to bring good news to the poor (Is 61:1; Lk 4:18. cf Is 57:15; 66:2). This is one of the constant themes of the message of Jesus. It is in no sense a limitation of the promise of salvation to a specific circle of people. Hence the basis for E.Bammel's denial that this beatitude is an authentic

saying of Jesus is removed (TDNT VI, 906; *contra* Bammel see Grundmann¹ 142, n 18). At the same time, however, the saying is addressed to those who are literally poor, or who share the outlook of the poor. Paul knew that God had chosen the contemptible people of this world to be his people (1 Cor 1:26ff), and James (2:5) clearly cites this beatitude with reference to the literally poor."²

It is not the poverty which brings salvation or happiness: it is the fact that the promise is made to them and Q has an awareness of this fact.

("In Luke, the kingdom of God is his activity in bringing salvation to men and the sphere which is thereby created: God is active here and now in the ministry of Jesus and will consummate his role in the future." Marshall *op. cit.* p.198).

To return to Fitzmyer's comment above: at one extreme one could envisage the "poor" who are destitute but impious; at the other, one could see non-destitute or even wealthy people whose piety is "poor" and needy in its attitude of being dependent on God. By adding "in spirit" is not Matthew simply pointing out that there is no automatic virtue in enduring the state of poverty? This would be to ignore the whole context of Matthew's beatitudes and especially to "the meek" in 5:5.

"The addition of the phrase 'in spirit' and the resulting similarity to the phrase now discovered at Qumran, provide supporting evidence for the translation 'humble in spirit'. Matthew has given the beatitudes a moralizing and spiritualizing interpretation by his editing."³

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1. W.Grundmann, Das Evangelium nach Lukas, Berlin, 1966.
 2. cf I.H.Marshall Luke, Historian and Theologian, Paternoster Press, 1978, p249
 3. D.A.Mealand, Poverty and Expectation in the Gospels, SPCK London, 1980 p110

From the point of view of piety, what is needed is both poverty and the correct attitude to God, the former because it is to this state that the promise is made, and the latter also because the inner dispositions are important: the disciples need to have a high degree of commitment in being ready to be persecuted for the Son of Man'

With reference to Jacobson's thesis, Deuteronomy seems at best ambiguous or even ill-suited to Lk 6:20: on the one hand there is a general seeking for the riches of the promised land (Deut 9:10-12) and on the improvement of the lot of the widow and orphan (Deut 10:18); but on the other hand there is encouraged the "circumcision of the heart" (Deut 10:12), showing that inner dispositions are important.

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1. For arguments against an Ebionitic source used by Luke see Plummer St. Luke, International critical commentary, T & T Clark, Edinburgh, 1969 impression, pp. xxv and xxvi

- 2.6 "Blessed are you hungry" Lk 6:21: The fulfilment section of this beatitude points to the OT theme of the eschatological banquet as in Isa 25:6-8; 49:10-13; Ps 107:3-9 (a theme developed by Luke in 12:37; 13:29; 14:14-15; 16:24). The obvious association of the poverty of the previous beatitude with the next topic of hunger is seen also in Isa 32:6f; 58:7, 10; Job 24:9f; Tob 4:16). Goppelt in IDNT VI 18 points out that physical hunger and dependence can lead to an awareness of spiritual hunger and dependence: "The hungry are men who both outwardly and inwardly are painfully deficient in the things essential to life as God meant it to be, and who, since they cannot help themselves, turn to God on the basis of his promise". (cf God's promise in Isa 49:10, 13; 55:1f; Je 31:12, 25; Ezk 36:29). Without this OT background this beatitude hardly makes religious sense. It is thoroughly Jewish in its context.¹

The particular aspect of eschatological reward should again be noted as a contributory factor to the piety of Q.²

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1. A.R.C.Leaney comments: "It is also traditional that the disciples are poor, but not merely because they were the Lord's disciples during his ministry: it was the destiny of the true Israel to be poor, that is, despised and weak among the nations, in order to be exalted by God." Here, as at 4:18, Jesus fulfils the prophecy of Isa 51:1: he has been 'anointed to preach to the poor' and 'to proclaim deliverance'. This is the theme of the Magnificat (1:46-55) where (verse 54) Israel is called God's servant, recalling the suffering servant of Deutero-Isaiah ... Again, the 'poor man', the humble people who are oppressed, but who await God's vindication, are an important theme of the psalms. cf, for example, Pss 9:12, 17-20; 10; 12:5; 18:16-20; 22:24; 31; 37; 68:7-10; 69:32-33; 70; 72:11-13; 82; 86; 107:9, 41; 113:7; 146:7; 147:2-6; 149; and see A.R.Johnson, Sacral Kingship in Ancient Israel, pp70, 81-82, 110,126." (A.R.C.Leaney, The Gospel According to St. Luke, Adam & Charles Black, London, second ed., 1966, p135)
 2. For a valuable list of secondary literature studying Luke's attitude to wealth see D.L.Mealand, Poverty and Expectation in the Gospels, London SPCK 1980, Appendix C

- 2.7 "Blessed are you who weep now" Lk 6:21 The OT theme of divine replacement of sorrow by joy' is to be found in, for example, Isa 60:20; 61:3; 66:10; Je 31:13; Bar 4:23; 5:1; Isa 35:10; 65:16-19; Ps 126:2, 5f.

For the purposes of assessing piety and its motivation here again one has to note the expectation of reward in the future.

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1. The arguments in favour of Lucan redaction of Q here may be seen in Fitzmyer, Gospel acc. to Luke I-IX, 634. They do not affect the overall piety of the Beatitudes.

2.8 "Blessed are you when men hate and outlaw you" 6:22. Much¹ has been written on the extended form of this beatitude. It should be noted that those addressed are in a similar situation to the prophets of the past. Marshall² analyses this aspect well: he lists three possible meanings:

"1. The disciples can know that they are bound to suffer because the same thing happened to God's servants, the prophets.

"2. They may be sure of their heavenly reward because (it is implied) the prophets also were rewarded after their sufferings.

"3. The fact that they are being persecuted proves that they are God's servants, since this is how his prophets were treated.

"The third of these possibilities is to be preferred, since it gives the best parallel with v. 26, and it is also supported by 1 Pet 4:14 and Rom 8:36 (cf. Schniewind³, Matthäus, 50)"⁴

In any case those addressed are to see their situation as continuous with the prophetic tradition and its loyal and forthright spirituality.⁵

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1. H.Schürmann, Das Lukasevangelium (Herders, Freiburg) I 1969, 335.
S.Schultz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 454f
D.Daube, The New Testament and Rabbinic Judaism, London 1956, pp. 196-201
D.L.Mealand, Poverty and Expectation in the Gospels, SPCK London 1980, 62
 2. I.H.Marshall, The Gospel of Luke, Exeter, Paternoster Press, 1978, p254
 3. J.Schniewind, Das Evangelium nach Matthäus, Göttingen, 1950, p 50
 4. On the fate of the prophets cf. J.Jeremias TDNT V, 714; G.Friedrich. TDNT VI, 834f
 5. For happiness amidst persecution cf. Acts 5:41; 16:25; 21:13f; Rom 5:3-5; Jas 1:2; 1 Pet 1:2, 6; 4:13 and
W.Nach, "Freude in Leiden", ZNW 46, 1955, 68-80

Luke's use of the aorist imperatives (χάριτε and σκιρτήσατε) in v. 23 together with the phrase ἐν ἐκείνῃ τῇ ἡμέρᾳ in contrast to Matthew's present imperatives suggests that Luke has a specific time in mind. It could be the day of expulsion¹ from the synagogue (as Schürmann,² I, 334) or a more general reference to any day of persecution (I.H.Marshall, Gospel p. 254). The suffering itself is not seen as redemptive - it provides an opportunity for endurance until the reward is given in heaven.

As regards piety, this strong emphasis on loyal³ endurance⁴ in the face of persecution, is a feature of the Q piety⁵ which will reappear later. Once again the piety is apparently motivated by the expectation of ὁ μισθός which will be πολὺς ἐν τῷ οὐρανῷ.

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1. "Is Luke aware of an attitude reflected in the twelfth 'blessing' of Shemoneh 'Esreh (see C.K.Barrett, NTB § 169)?" Fitzmyer, Luke I-IX, p 635
 2. H.Schürmann, Das Lukasevangelium, Freiburg, I, 1969
 3. See Paul D Meyer, The Community of Q, unpublished Ph. D. Thesis, University of Iowa, 1967, Ch. III
 4. See further S.Brown Apostasy & Perseverance in the Theology of Luke, Rome, Pontifical Biblical Institute, 1969
 5. Clearly γελάω can equally mean "laugh, smile" or "laugh at, ridicule, mock, deride". The general tone of severity in Q (see Chapter four below) might favour the latter meaning. Similarly in the woes: "Woe to you that jeer now for you shall mourn and weep" Lk 6:25b

2.9 The Woes Luke 6:24-26 Since the woes are not found in Matthew, it is sometimes thought to be impossible to include or exclude them when speaking of Q.¹ It would be useful to locate them one way or another, for then one could compare their inherent piety with other parts of Q. Since this cannot be done with certainty one can simply note how 6:24-26 casts Jesus in a prophetic role (cf Amos 5:7, 18; 6:1; Isaiah 5:8, 11, 18ff), and how the pattern of eschatological reversal is carried on from the Beatitudes' section (here involving the rich, the well-fed, and those enjoying a good reputation.) The context for the woes however in 6:24-25 is not clear, since the preceding Beatitudes 6:20b-23 are addressed to the disciples, whereas the woes which follow immediately are intended for an absent audience and yet are presented in the second person. The middle section of the Sermon on the Plain which follows this is directed to "you who listen" 6:27, a phrase which picks up 6:18 and is linked with active discipleship in 6:47. Therefore it may well be that Luke has lifted verses 20b-26 directly from Q and has not edited the section with sufficient freedom or thoroughness to separate the changing audiences addressed therein. (Matthew may have found the woes unsuitable for his version of the Sermon)². This would lead to our situating 6:24-25 in Q.

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1. R.A. Edwards, A Theology of Q, page 85
 2. In his account of the Beatitudes "Matthew does seem to have wording which matches some of the words used in the woes" David L. Mealand, Poverty and Expectation in the Gospels, London SPCK, 1980 p. 34. Note too (loc. cit.) possible omissions from Q by Matthew: Luke 3:10-14; 4:18; 6:24-26; 6:34-35; 12:13-21 and perhaps 16:14. Apart from 6:24-26 which I deal with under Q (but not as Q) and 6:34f which I treat as Lucan redaction, producing, not inheriting, a trio from the Q verses 6:32,33, (as Fitzmyer but not Marshall), I deal with the remaining texts under L, as Fitzmyer. But it must be said that these verses are difficult to assign to any particular source with confidence.

As regards piety there seems little to distinguish the piety of the woes from that of the Beatitudes: both are thoroughly Jewish in their background' and both are imbued with eschatological reversal, and both express some of the normative teaching of the community's founder², given in a prophetic minatory style.

The overall style of using blessings and curses has resonances with Deuteronomy but may be more a covenantal tradition than a specifically deuteronomistic tradition.

1. cf. Marshall, Gospel, p255 and Fitzmyer, Gospel acc. to Luke I-IX, 636
2. In this connection the work of Charles H. Talbert is interesting, though somewhat conjectural: "The Lucan Evangelist stood within a community that was troubled, among other things, by a concern for the true Christian tradition. Where was it to be found in the present? It was Luke's pastoral concern that motivated him to write. His cultural context presented him with a suitable mode of expression. In the philosophical schools this type of question about where the true tradition was to be found in the present had been answered by a type of biography of the group's founder which included within itself a list or short narrative of the founder's successors and selected other disciples. It was at the end point of this succession that the true tradition was located in the here and now. In terms of this genre Luke spoke as a pastor. At the same time, his theological concern to maintain the normative character of the apostolic age over the ministry of later times caused the Evangelist to expand the narrative of Jesus' successors so that the content of their normative deeds and words would be clear. Luke's theological perspective also dictated that he show the apostolic deed and word were normative because they were a reflection of the word and deed of Jesus, the founder of the community. The correspondence between the career of Jesus in Luke and the lives of the apostolic figures in Acts, therefore, have their roots in the author's choice of a genre. Balance was inherent in its (a) + (b) pattern. This basic formal pattern, however, was made explicit in Luke-Acts because of the theological perspective of the Evangelist. In Luke's preliminary conception of the whole, both literary and pastoral models of activity are present ... Redactional critical research has shown that the Evangelist was confronted by a point of view that tended to divide the whole Christ by its advocacy of a descent of the spiritual saviour on the human Jesus at his baptism and his ascent prior to the crucifixion, leaving the human Jesus to suffer and die. The Lucan response involved an attempt to link the parts of the Christ event together in an inseparable unity. This theological tendency would utilize the literary proclivity for correspondences in the parts of a balanced whole." Talbert seems to go a bit far here into conjecture.
C.H.Talbert: Literary Patterns, Theological Themes and the Genre of Luke-Acts, Scholars Press, Montana, 1974, page 142.

2.10 Luke 6:27-33, 35b-36 On love of enemies. This core section¹ of the Sermon on the Plain states in command form the teaching of Jesus on relationships with those who persecute the weak. The Q disciples are to be strong in loving enemies, doing good to those who hate them, blessing those who curse them, praying for those who abuse them², turning the other cheek to those who deal out violent blows, and continually giving to those who take goods from them.³ The present tenses in παντὶ ἀποκρίνεται σε δίδου, καὶ ἀπὸ τοῦ ἀγρόντος τὰ ἑα μὴ ἀπαίτει (6:30) and the present imperatives in 6:35 imply that the disciples are to make a practice of this. Jesus commands "not merely warm affection (φιλία) such as one might have for one's family, or a passionate devotion (ἔρως) such as one might expect between spouses, but a gracious outgoing active interest (ἀγάπη) in the welfare of those persons who are precisely antagonistic". (Fitzmyer, Gospel acc. to Luke I-IX, 638) The disciples are to look for nothing in return 6:35, trusting completely (see Plummer's scholarly exegesis of μὴδὲν ἀπελπίζοντες Gospel 187-188). Such an attitude of trust and emptiness of self is highly characteristic of the anawim (cf above p. 84) particularly as previously explained in the Magnificat. (Note too the reversal of situations depicted there and in the Beatitudes and Woes).

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1. cf. L.S.Schottroff, "Gewaltverzicht und Feindesliebe in der urchristlichen Jesus-tradition: Mt 5:38-48; Lk 6:27-36" in Jesus Christus in Historie und Theologie: Neutestamentliche Festschrift für Hans Conzelmann zum 60 Geburtstag, Tübingen, 1975, 197-221
On the historical setting cf. O.J.F.Seitz, "Love your enemies: The Historical setting of Matthew 5:43f; Luke 6:27f", NTS 16 (1969-1970) 39-54.
On redaction and theology cf D.Lührmann, "Liebet eure Feinde (Lk 6:27-36/Mt 5:39-48)", ZTK 69 (1972) 412-438
 2. Prayer for persecutors is found in 1 Q ap Gen 20:28 (NTS 20, 1973-74) 398-399; cf. J.A.Fitzmyer A Wandering Aramaean, Scholars Press, 1979, 97
 3. cf "Eros and agape", O.Vallet, études Théologiques et Religieuses, 59 No 1, 91-94, 1984

The result of practising such firm piety will be reward: ἐν αὐτῇ αἰὼν ὑψίστου, a phrase reminiscent of the revelation to the anawim in 1:75. (ὁ ὑψίστος is used also in Stephen's speech in Acts 7:48). Plummer's phrase is neat: "The moral likeness proves the parentage" (*Gospel* p. 189), but begs the question: the very mention of "The Most High" necessarily implies that the speaker sees himself as lowly; it need not necessarily imply that he distinctly sees himself as a member of an Anawim group or an adherent of a specifically Anawim type of spirituality.

Scholars differ on whether Matthew or Luke more closely portrays the Original Q' at these verses.

The piety is one of a dutiful generosity in love which goes beyond the minimal stipulations of the Golden Rule², with an eye to the reward which will be great in heaven (6:23)

As such it would seem to be in accord with the deuteronomistic tradition.

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1. For Mt as original cf. Bultmann, Die Geschichte der Synoptischen Tradition, Göttingen, 1958, p. 100; Dupont, Les Béatitudes, I, Paris, 1969, pp. 189-204; and S.Schulz Die Spruchquelle der Evangelisten, Zürich, 1972 p. 120f. Other opinions are in H.Schürmann, Ursprung und Gestalt, Düsseldorf, 1970, I, p. 345f (favours Luke) and H.J.Wrege, Die Überlieferungsgechichte der Bergpredigt, Tübingen, 1968, pp. 75-94 and I.H.Marshall, The Gospel of Luke, Paternoster Press, 1978, p.257 (who see in both gospels a systematising of the traditions before them).
 2. For background to Golden Rule see Lev 19:18; Tob 4:15, cf Didache 1:2; Acts 15:29

2.11 On Judging Others: Lk 6:37a, 38b,c, 40-42 If Lucan and Marcan material is left out, the passage reads:

37a Do not judge, and you will not be judged.

39b,c Can the blind lead the blind? Will not both of them fall into a ditch?'

40 Is a pupil superior to his teacher? Rather, everyone who is fully schooled will someday be like his teacher.²

41 Why do you keep staring at the speck in your brother's eye and fail to see the beam in your own?

42 How can you say to your brother, "Brother, let me take out that speck in your eye", when you do not see the beam in your own? Hypocrite! First get the beam out of your own eye; then you will have sight to take the speck out of your brother's eye.

Luke has used here material which appears in Matthew 7:1-5 as well as verses occurring in Matt 15:14 and 10:24-25. If the latter two are omitted (6:39b,c and 6:40 in Luke) then the passage reads smoothly: it begins with the command $\mu\tilde{n}$ $\kappa\rho\acute{\iota}\nu\epsilon\tau\epsilon$ with the implied warning in the theological passive $\mu\tilde{n}$ $\kappa\rho\acute{\iota}\theta\eta\tau\epsilon$. (The reciprocity seen in the Golden Rule of the previous Q section is recalled).³ The one who judges, \acute{o} $\kappa\rho\acute{\iota}\tau\eta\varsigma$, is called hypocrite, $\acute{\upsilon}\mu\omicron\kappa\rho\acute{\iota}\tau\eta\varsigma$, when he makes judgements regarding his brother's faults but is blind to his own.

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1. cf. Matt 15:14
 2. cf. Matt 10:24-25
 3. The passage could well be a warning to those who use the woes immediately previous in a judgemental way at specific "enemies". (Luke's order of the context of Q is one showing consistently clear progression of thought, and this in spite of the intervening non-Q material.)

The metaphor of blindness and its combination with the theme of judgement are unified in purpose: do not judge. But the insertion of 39b, c and 40 encourages the judgement and condemnation of false teachers, "blind" leaders. This may have been appropriate for Luke's community, but for the present purpose of assessing the piety of Q it is necessary to leave aside this disjointed intrusion' and focus on the sequence 37a, 38b, 41, 42.

An attitude of being censorious is forbidden to the disciples. As Buschel puts it: this "does not imply flabby indifference to the moral condition of others nor the blind renunciation of attempts at a true and serious appraisal of those with whom we have to live. What is unconditionally demanded is that such evaluations should be subject to the certainty that God's judgement falls also on those who judge, so that superiority, hardness and blindness to one's own faults are excluded, and a readiness to forgive and intercede is safeguarded."²

In terms of piety, the passage points to a false type of piety which the disciple is to shun. "The man who behaves in this way is ὑποκριτὴς" (12:56; 13:15, U.Wilckens, TDNT VIII, 559-570). He professes piety and righteousness, especially in censuring others, but other aspects of his behaviour conflict with this, and so he is guilty of inconsistency. His real character is impious; his 'righteous censure' of others is thus play-acting. Let such a person put his own fault right first of all, and then he will see clearly (διὰ βλέπω, Mt 7:5 ...) to correct his brother."⁴

As regards piety, the Q material requires a pious mindset which is non-judgemental towards others now, supported by an acute awareness of divine judgement at the end of time. Self-effacement now is sustained by a hope of future vindication by God.

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1. But see I.H.Marshall, Gospel, p. 268 and Schürmann, I 367 and 164 for other views
 2. F.Buschel, TDNT, III, 939
 3. A.W.Argyle strangely uses this term as he argues that Jesus spoke Greek: Exp. Tim. 75 (1963-64), 113-114
 4. I.H.Marshall, Gospel, 271

2.12 The True Test of Goodness Luke 6:43-45 Closely associated with the foregoing section are these verses on good fruit or evil fruit coming forth from the inner source. They seek for consistency: a good tree cannot bring forth bad fruit etc.; a good man brings good treasure from his heart. ἐκ τῆς περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ (6:45) cf. Sir 27:6: Γεώργιον ξύλου ἐκβαίνει, ὁ καρπὸς αὐτοῦ, οὕτως λόγος ἐνθυμήματος καρδίας ἀνθρώπου. The scenery has shifted quite logically from eschatological judgement to the bearing of fruit now and in the immediate future. The fruit is seen in terms of words rather than deeds and this links the passage with the preceding verses on speaking judgements and the following verses on the insufficiency of wordy confessing of "Lord, Lord".¹

Q will have much more to say on fearless confessing (see below page 151). Here the emphasis is on accuracy and truth, and may be directed against false teachers in the community, or against pupils rising above their (authentic) teachers.²

As regards piety the pious disciple must be concerned with the accurate truth, and with a truth which is held not merely by exterior parade but through the inner conversion of the heart, which is then expressed fruitfully.

1. For a much wider study cf. e.g. F.Hahn, The Titles of Jesus in Christology: Their History in Early Christianity, London Lutterworth, 1969, 91 who sees the Matthean form as more original. Against this see Fitzmyer, Gospel acc. to Luke I-IX, 644.
2. For a summary of the current speculation cf. I.H.Marshall, Gospel, 267-273 and H.Schürmann, Traditionsgeschichtliche Untersuchungen, Düsseldorf, 1968, pp. 290-309; K.H.Rengstorff, Das Evangelium nach Lukas, Göttingen, 1937, p. 90; W.Grundmann, Das Evangelium nach Lukas, Berlin, 1957, p. 152; S.Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 472-474, 449-451
Note too the work of C.H.Talbert referred to above - p 117

2.13 Doers of the Word Luke 6:46-49 This section follows the thought of 6:43-45. Mere external acknowledgement' is not enough: inner conversion is important (6:43-45) and this must now show itself in obedience, in doing the things which Jesus says (6:46-49). The thought expressed in the parable (of the foundations for the house) is that hearing (of the accurate truth) should result in obedience, but the Greek does not play on these words (ἀκούων in 47 is matched by ποιῶν not by ὑπακούων).² The movement is logically expressed as ἐρχόμενος, ἀκούων, ποιῶν. The parable implies, once again eschatological judgement.

As regards piety, the pious disciple will listen to the accurate words of Jesus, will take them to his heart, and will put them into action, in the sure knowledge of coming judgement.

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1. For conflicting modern views on the originality of κυριε κυριε see Fitzmyer, Luke I-IX, 1, 644 and I.H.Marshall, Gospel, 274. See further: H.Schürmann, Jesu Abschiedsrede, Münster, 1957, p. 101; F.Hahn, Christologische Hoheitstitel, Göttingen, 1958, 4, 135; S.Schulz, Q-Die Spruchquelle der Evangelisten, Zürich, 1972, 428f; K.H.Rengstorff, TDNT IV, 455 "He is for them, not the rabbi, δῆδάρκαλος, but their Lord."
 2. Schürmann sees an Aramaic construction here. (H.Schürmann, Das Lukasevangelium, Freiburg 1969, I, 383, n 19.

2.14 The Healing of the Centurion's Lad Luke 7:1-10¹ If, as some writers believe,² it is likely that the Sermon, the Healing of 7:1-10, and the coming of the Baptist's messengers originally formed a continuous sequence in Luke's source, then the thought-sequence is apparent: we have in 7:1-10 a development of 6:37-49 whereby Gentile and Jew alike share in the blessings of the kingdom, provided they listen to the authority, Jesus, and openly obey his word. The centurion displays a faith which is humble (although the first deputation sent by him claimed that he was α ιος, the second party commissioned by him to prevent Jesus coming to his house conveys the message that the Centurion is not worthy of such an honour: οὐ γὰρ ἱκανός εἰμι ... διὸ οὐδέ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν). The story displays a faith which is humble enough to confess Jesus' authority in an unusual social context². Jesus commends the man, not for his good reputation in that he built "our" synagogue, but for the faith which is evinced. The Centurion's love for the lowly one, his παῖς, and subsequently Jesus' healing of this one, may have been important for the lowly ones of society who preserved Q.

1. The likely Q verses are 7:1b-2, 3a, 6e, 7b, 8-9, 10b (= Matt 8:5-6, 8-10, 13b). For source criticism of the passage cf. U.Wegner, "Des Hauptmann von Kafarnaum (Matt 7:28a, Matt 8:5-10; par Lk 7:1-10): ein Beitrag zur Q-Forschung", Theol Lit 109,234,1984

2. see W.Foerster, TDNT, I, 379f.

Although Jesus never meets the Centurion, the story is one of gentile¹ recognition of his authority. At the same time there is an obvious benevolence towards the Jews in the telling of the story. There is a friendly relationship between "the elders of the Jews" and Jesus: they appeal to the Jewish sympathies of Jesus ἀγαπᾷ γὰρ τὸ ἔθνος ὑμῶν καὶ τὴν συνάγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. (7:5) There is an implied compliment to Israel in the pronouncement by Jesus which forms the climax of the story: λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρόν. (7:9) There are no enemies around.

The parallel between Jesus and the Centurion who has authority over others while still being himself subject to authority may well fit into the "subordinationist christology shared by Luke and the early church generally". (Thus I.H.Marshall, *Gospel*, p. 282, and Todt² contra Schürmann, I, 393). Luke follows the episode with the raising of the widow's son, when all Judaea hail Jesus as "a great prophet" (7:16c,d).

The piety behind the episode is one of respect by Q for the Jew or Gentile who humbly puts faith in the authority of Jesus. The good works of the Centurion are not made significant by Jesus: the faith in seeing God at work in Jesus is.

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1. Luke leaves till 13:28f the saying which follows immediately in Matthew about the entry of the Gentiles into God's kingdom at the end of time.
 2. H.H.Todt, The Son of Man in the Synoptic Tradition, London, 1965, p. 257

2.15 Jesus and the Baptist's Disciples Luke 7:18-28, 31-35 The Q material¹, in terms of its inherent piety has several points to make in these verses:

- (a) Jesus, the inspiration of the Q community, sees his role as the evangelist to the poor, to the lowly and unfortunate of society. He rejects the fiery role of "Elias redivivus" given him by John in 3:15-18 in favour of the caring role described in Isaiah 61:1 (and Isaiah 29:18f; 35:5f; 26:19). By implication the Q community² too must value the poor and outcasts of society (and since they thought the text important enough to preserve, may themselves have been constituted by such poor)³. Further implication would see Jesus rejecting the view that poverty and sickness were to be seen as divine punishment.

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1. On sources and redactions in these verses cf. E.Bammel, Jesus and the politics of his day, C.U.P, 1984 pp. 117-120
On the particular focus of Lk 7:22 see D.M.Mealand, Poverty and Expectation in the Gospels, London, SPCK, 1980, 63-64
 2. For "the βασιλεία vision of Jesus as the Praxis of Inclusive Wholeness" see E.Schüssler Fiorenza, SCM Press Ltd, 1983 pp 118-130
 3. The pious poor ones of Yahweh have already been mentioned in Chapter Two.

- (b) There may be a concern by Q for the person who "stumbles" at Jesus' claims' (7:23). This concern would be directed in the first instance to the Baptist's followers: "Stumbling is the opposite to believing in Jesus. The saying pronounces an eschatological verdict upon the people concerned; by their attitude to Jesus they will stand or fall at the last judgement. As applied to John the saying may perhaps refer to his 'losing confidence' in Jesus ... The saying is thus an invitation to John to consider the scriptural evidence of Jesus' ministry, and hence to attain to a deeper, lasting faith in him. How John responded to the message is not related; the accent falls upon the claim of Jesus, which is addressed to all who hear it." (I.H.Marshall, Gospel, p.292). This view by Q, which sees Jesus' scriptural status (based on Isaiah) as superior to John's (based on Malachi 3:1; 3:23) is not made in the spirit of bitter polemic but in an appeal which invites, with the accolade of Jesus that "not one of the children born of woman is greater than John." (7:28). The piety is one which invites others to join with its community, while being sensitive to the "stumbling" in faith which may occur, due perhaps to the preconceived notions of John² and others in applying the scriptures to Jesus e.g. as Elias redivivus.

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1. cf. G.Stählin, TDNT VII, 350
 2. A summary of the studies on John's doubts is given in J.Dupont, NRT, 83, 1961, 806-813.

- (c) Q is quite clear that in spite of the status of John as the greatest of the prophets 7:26, yet the little ones (Q community members?) are greater when incorporated into the kingdom of God. There seems to be a confidence in being the least which is a vital component of Q piety, though some would debate this.¹
- (d) The piety of verse 27 has a place in its thinking for angels, the messengers of God (cf. the Infancy Section of this study). God makes himself present through his angelic² intermediary (as in Exodus 14:19; 32:34; 33:2). The quotation in Luke 7:27 is based on Mal 3:1 and perhaps Exod 23:20).
- (e) Much³ has been written on the alleged Wisdom christology in Q emerging from 7:35. The personification of the wisdom of God is of course well known from Prov 8:9; Ecclus 24; Wis6:22-9:18. The present context suggests that this divine wisdom was at work in John and Jesus and is furthermore vindicated in the little ones (ἀπὸ πάντων τῶν τέκνων αὐτοῦ 7:35), including tax-collectors and sinners⁴, who listen to Jesus. There is a spirituality associated with wisdom which invites (προσέθετε πρὸς μὲ οἱ ἐπιθυμοῦντές μου, καὶ ἀπὸ τῶν γεννημάτων μου

1. J.C.O'Neill, Messiah: Six Lectures on the Ministry of Jesus, Cambridge, Cochrane Press, 1980
2. cf. E.Jenni und C.Westermann, Theologisches Handwörterbuch zum Alten Testament, München, 1971-76, 35
3. e.g. A.Feuillet, "Jésus et la Sagesse divine d'après les évangiles synoptiques", Revue Biblique, 62, 1955, 161-196
F.Müssner, "Der nicht erkannte Kairos (Mt 11:16-19 = Lk 7:31-35)", Biblica, 40, 1959, 599-612
D.Lührmann, Die Redaktion der Logienquelle, Neukirchen, 1969, 29-31
S.Légasse, Jésus et l'Enfant, Paris 1969, 289-317
F.Christ, Jesus Sophia, Zürich. 1970, 63-80
M.J.Suggs, Wisdom, Christology and Law in Matthew's Gospel, Cambridge, Mass., 1970, 33-58
P.Hoffman, Studien zur Logienquelle, Münster, 1972, 224-230
S.Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 379-386
R.A.Edwards, A Theology of Q, Fortress Press, Philadelphia, 1976, 58-145
M.J.Suggs, Wisdom, Christology and Law in Matthew's Gospel, Cambridge, Mass., Harvard University, 1970, 33-61
C.E.Carlston, "Wisdom and Eschatology in Q", in Logia. Memorial Joseph Coppens, ed. Joël Delobel, Leuven University Press, 1982, 101-119
4. Lk 7:34

ἐμπλήσθητε Ecclus 24:19) and which radiates a quiet confidence (cf. the twenty-one - the most perfect of numbers: 3 x 7 - attributes of Wisdom in Wis 7:22: the spirit of Wisdom is "intelligent, holy, unique, manifold, subtle, active, incisive, unsullied, lucid, invulnerable, sharp, irresistible, beneficent, loving to man, steadfast, dependable, unperturbed, almighty, all-surveying, penetrating, all-intelligent, pure and most subtle spirits.") (Note how wisdom was "nurtured in swaddling clothes with every care" after being "modelled in flesh within my mother's womb for ten months" Wis 7:4, 1, 2 cf. Luke 2:7 and 1:24, the former relating Jesus as an infant to wisdom, and the latter just perhaps linking John, since Elizabeth seems to have had a ten - lunar? - month pregnancy'). It may be that Luke has added the word "all" in 7:35, but it would be quite appropriate for the Q community to apply to itself the wisdom-approach which it used in order to make sense of Jesus i.e. wisdom is understood as the rightness of God's plan² (rather than a personal being) involving Jesus and his disciples (Q) in "works of wisdom".

R.A.Edwards in his "Theology of Q" states that what makes a person a child of wisdom is the performing of God's work: "by implication, Jesus and John are wisdom's children or deeds because they both do God's work, although they undoubtedly stand at two different places or levels in God's plan of action. Thus in Q, Jesus is not identified as the wisdom of God, but as one who does God's work, which is being a child (or deed) of God."³ The Q community⁴ too will be expected to bear fruit by carrying on Wisdom's work, continuing the Sophia-Piety of Jesus.

Before leaving this aspect it may be noted that the verses consist of three typical wisdom teaching forms, the parable 7:31-32, the argument 7:33-34, and the revelatory sentence 7:35.

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1. cf. R.Brown, Birth of the Messiah, Chapman, London, 1977, p.264, as Wisdom spent ten months in the womb Ws 7:2-3, and is nurtured in swaddling clothes Ws 7:4
 2. I.H.Marshall, Gospel, 299
 3. R.A.Edwards, A Theology of Q, Fortress Press, 19 p.99
 4. On the Sophia-God of Jesus see E.Schüssler Fiorenza, In Memory of Her, SCM Press Ltd., 1983, pp. 130-140

Here again one finds deuteronomistic resonances in line with Jacobson's suggestion of literary unity. As Marshall points out (Gospel, 302) the use of the word οἰνομόρῃς, a tippler, may recall the unruly son in Dt 21:20 MT who is to be stoned: "thus a proverbial expression for apostasy is being applied to Jesus. Not only so, but he also associated with persons regarded as apostates by Pharisee standards (5:30; 15:1; 19:7). Once again the Jewish leaders failed to see the significance of the living parable in the One who brought to sinners the offer of divine forgiveness and friendship.

- (f) We have already noted Lührmann's and Hoffmann' views on "this generation" (p. above). A brief comment in this connection should be made on the *attitude* inherent to the use of the phrase $\eta \gamma \epsilon \nu \epsilon \alpha \alpha \upsilon \tau \eta \nu$ (7:31). "Behind it lies the usage in Dt 32:5; 29; Jdg 2:10; Pss 78:8; 95:10; Je 7:29, which suggests the faithlessness of Israel and its subjection to the wrath of God (cf. F.Büchsel, TDNT I, 662f)". The Q attitude here however passes over any aspect of vengeance² (since Elias redivivus too has been rejected): it simply presents very firmly its view of the facts and seems to hope that common sense will prevail.

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1. I.H.Marshall, Gospel, 299
 2. Even the references to vengeance in Isa 29:20; 35:3; 61:2 have been omitted above in Luke 7:22

E.P.Sanders' and A.J.Hultgren² hear a ring of authenticity in the accusations against Jesus in Lk 7:34. Jesus associated with "the wicked". Sanders wisely distinguishes between the 'amme ha-arets and the wicked, and adds: "it is a mistake to think that the Pharisees were upset because he ministered to the ordinarily pious common people and the economically impoverished," (contra Nolan³ who proposes that the Pharisees oppressed the poor and that Jesus attacked them for this. The "wicked" tax-collectors and usurers need not necessarily have been poor.)

For our purpose of enquiring into the pious mindset of Q it seems probable that the accusations of apostasy would be directed towards Q disciples, producing in them a reaction of dogmatic assertiveness which never allowed a hint of self-doubt to emerge. (e.g. concerning any theological rationalisation of the crucifixion of their leader)

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1. E.P.Sanders, Jesus and Judaism, SCM Press Ltd., London, 1985, Chap. 6 esp. pp. 179-182
 2. A.J.Hultgren, Jesus and His Adversaries. The Form and Function of the Conflict Stories in the Synoptic Tradition, Minneapolis, 1979, 109-111
 3. A.Nolan, Jesus before Christianity. The Gospel of Liberation London, 1977 (reprint 1980), pp 96-98

2.16 The Absolute commitment of the Disciple Luke 9:57-62 In these verses Jesus checks the emotional impulse of a would-be enthusiastic follower: the commitment required by Jesus is one which is rigorous. Whereas even the animals have a home, Jesus' and his disciples have work to do which involves a wandering unsettled way of life. The second would-be disciple learns that discipleship takes precedence, in an apparently harsh way, over the burial of one's father, a religious duty of traditional piety enshrined in the Law and the Writings (Gen 50:5; Tob 4:3; 6:15; Lev 21:1-3). Jesus may imply that the father is spiritually dead (since he does not follow him) and should be buried by those likewise spiritually dead.² There is however a more urgent duty: the following of Jesus to preach the Kingdom. (The dedication of the other disciple for Jesus is even greater than that of an Elisha for Elijah (1 Ki 19:20) who destroyed his plough after obtaining permission to kiss farewell to his father and mother. This third saying however is probably derived from L).³

There is no softness or sentimentality in this new style of piety expected in Q. Emotional outbursts are checked. Rigorous dispassionate commitment to the preaching of the Kingdom of God is to be the unchallenged focus for Q. Especially in 9:59 one finds traditional piety challenged by Jesus.

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1. For the use of "Son of Man" here see: P.Hoffmann, Studien zur Theologie der Logienquelle, Münster, 1972, 149f and C.Colpe, TDNT VIII, 432f and H.Schürmann in R.Pesch and R.Schnackenburg, Jesus und der Menschensohn, Freiburg, 1975, 132f
 2. For a history of the exegesis of the saying see K.G.Klemm, "Das Wort von der Selbstbestattung der Toten: Beobachtungen zur Auslegungsgeschichte von Mt 8:22 Par.", NTS 16 (1969-1970) 60-75
 3. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday, New York, 1983, p. 833

2.17 Jesus' Words to the Seventy (two) Luke 10:2-16 In this investigation into the piety of Q it is useful to examine these verses for what they can reveal about the inner dispositions of Q disciples. Several points emerge:

- (1) the notion of involvement in the "harvest": there is a clear sense of participation in the final gathering¹ of God's people (as expressed in Is 27:12 and Joel 3:13) with a pressing urgency² in view of the size of the task³ (Lk 10:2). Furthermore the means of increasing the numbers of the labourers is prayer of petition to "the Lord of the harvest".
- (2) Lk 10:3 contains two interesting aspects: firstly there is the root meaning of apostleship: ὑπάγατε ἰδοὺ ἀποστέλλω ὑμᾶς. The sending out of disciples is a direct commission from Jesus. Secondly the disciples are lambs (ὡς ἄρνες ἐν μέσῳ λύκων). There is a hint of the inner attitude: no longer are disciples directly led by their shepherd, but rather they are sent out as lowly and vulnerable lambs amongst wolves - dangers of which Jesus is aware. "The fact that Jesus already knows about the dangers affords some comfort to the disciples (Bornkamm)⁴, and behind the saying there may lie the thought of divine protection mediated through Jesus."⁵ This sense seems to have persisted into the early church: λέγει γὰρ ὁ κύριος Ἑσσεσθε ὡς ἄρνία ἐν μέσῳ λύκων ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει Ἐὰν οὖν διασπαράσσιν οἱ λύκοι τὰ ἄρνια; εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ Μὴ φοβείσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά.⁶
- (3) The rigorous and negative demands of 10:4 are indicative of the disciples' need for total dependence on God, quite akin to the spirit of the Anawim already noticed in Chapter Two above. Similar demands were made on the Essenes (Jos. Bel. Chapter 7) who were however allowed to carry weapons for fear of thieves

1. I.H.Marshall, Gospel, 416

2. F.Hauck, TDNT III, 132f

3. D.Lührmann, Die Redaktion der Logienquelle, Neukirchen, 1969, 60

4. G.Bornkamm, TDNT IV, 308-311

5. I.H.Marshall, Gospel, 417

6. 2 Clem 5:2-4

and who were assured of hospitality when they arrived in a strange place ("There is in every city where they live, one appointed particularly to take care of strangers, and provide garments and other necessities for them").¹ Plummer² comments: "The Talmud enjoins that no-one is to go on the Temple Mount with staff, shoes, scrip or money tied to him in his purse. Christ's messengers are to go out in the same spirit as they would go to the services of the Temple, avoiding all distractions." Is there not some eisegesis here? There is more obviously the need to dispense with time-consuming (oriental) greetings and to put one's faith entirely in God to provide for the needs of the disciples, in the single-minded pursuit of the harvest at hand.³

- (4) In Lk 10:7-8 the disciples are to eat and drink whatever is set before them. The repetition of the instruction would seem to suggest that the disciples are not to be scrupulous with regard to food laws: at the time of the harvest, which would include contact with gentile⁴ households (Is 27:12), such niceties are irrelevant. Furthermore the disciples are not to feel guilty about accepting free hospitality, for they are indeed labourers and ἄξιός ἔσται ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. If this interpretation is correct, there is a spirit of freedom here which is at odds with the temple-piety of the Infancy Narratives. (Note again the reward expected in Q.)^{5,6}

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1. Josephus: Complete Works, trans. W. Whiston, London, Pickering & Ingles Ltd., new edition, Kregel Publications, USA, 1960, page 476. The Essenes were apparently aloof towards non-Essenes: 1QS 5:10f, 15
 2. Plummer, Gospel according to St. Luke, Edinburgh 1969, 5th edition, p.273
 3. For social context cf. Lang, b "Grussverbot oder Besuchsverbot? Eine sozialgeschichtliche Deutung von Lukas 10:4b", BZ 26, 75-79, 1982
 4. cf. Min-Young Jung, "The universalistic motif in the Gospel of Luke," Cal Th J 18, 291-292, 1983
 5. Matthew has modified the μισθός of Q into τροφή, sustenance. Matt 10:10b cf. Fitzmyer, Luke 10-24, 848, 1985
 6. Harvey, A.E. "'The Workman is Worthy of His Hire'. 'Fortunes of a Proverb in the early Church', Nov T 24, 209-221, 1982

(5) These verses conclude by recalling 10:2-3: the disciples are labourers for the harvest and as such are sent out as representatives and witnesses (in twos Mt 19:15; Num 35:30) of Jesus (10:16). Like Jesus they are to heal the sick (10:9) and say: 'ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.' In view of this the cities are to repent, even showing the traditional sign of sackcloth² and ashes, for the judgement of the coming kingdom³ (verses 9 and 11) is nigh, and is expressed in terms of heaven and hell.

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1. For further see Schulz, S, "'Die Gottesherrschaft ist nahe herbeikommen' (Mt 10:7/Lk 10:9): Der kerygmatische Entwurf der Q-Gemeinde Syriens", Das Wort und die Wörter: Festschrift Gerhard Friedrich (eds. H.Balz and S.Schulz, Stuttgart: Kohlhammer, 1973) 57-67
Also E.P.Sanders, Jesus and Judaism, SCM London, 1985, pp 325-326 (on food laws and on kingdom) and, more fully, Chap. 8 (The Kingdom) and Chap. 9 (The Law). Sanders' ideas on the haberim and non-haberim (pp. 187-194) are relevant here.
 2. G.Stählin, TDNT VII, 56-64
 3. K.L.Schmidt, TDNT, II, 330-332
J.Y.Campbell, "The kingdom of God has come" Exp. T. 48, 1936-37, 91f
C.H.Dodd, "The kingdom of God has come", ibid. 138-142
M.Black, An Aramaic Approach to the Gospels and Acts, Oxford, 1967³, 208-211
C.E.B.Cranfield, St. Mark, Cambridge, 1963², 67f
N.Perrin, The Kingdom of God in the Teaching of Jesus, 1963, 64-66
S.Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 417f

The piety behind this is one which takes seriously its responsibility as ambassadors of Jesus, authorised to heal and to speak in his name, and always with an eye fixed on the judgement. Underlying this view of self there is the vision that Jesus is par excellence the ambassador of the Lord of the harvest. The passage is linked with the previous passage by the catchwords ἀνεκτότερον ἔσται used of the town Sodom in v. 12 and of the Galilean towns' in v. 14. The minatory utterances of Jesus, on those who reject him as God's spokesman, would be worth remembering for those engaged in the Q-mission. The established components of repentance - sackcloth, ashes², threat of Hades³ - add to the general picture of the piety of Q as traditional (see Chapter Four below.)

In terms of piety, 10:2-16, shows a sense of Q's involvement in the "harvest", its use of prayer of petition, its acute awareness of vulnerability as lambs amidst wolves and therefore its total trust in divine protection, dispensing with the niceties of oriental social greetings and with the scruples of the food laws. Q disciples see themselves as serious ambassadors of Jesus and this sense of responsibility is an essential component of their pious mindset.

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1. For the disjointed context (in view of Jesus' success at Capernaum 4:23 etc) see Fitzmyer, Luke 10-24, 850-857, 1985
 2. See Jonah 3:6 LXX; cf. Job 2:8; Isa 58:5; Esth 4:2-3 (LXX); Dan 9:3 (LXX)
 3. Isa 14:15 (LXX); Isa 14:11; Ezek 26:20; 31:16-17; Ps Sol 1:5 (Contrast J. Jeremias, TDNT 1.148 who distinguishes Hades from Gehenna, with O. Böcher, EWNT 1.73 who equates them; cf. further Fitzmyer, Luke 10-24, 855, 1985)

2.18 True Cause for the Seventy (two) to Rejoice Lk 10:17-20

It may be that Luke has inherited sayings from the tradition which he has grouped together here.¹ From the point of view of piety analysis several points emerge:

- (a) demons are believed in. They are brought to submission by the name of Jesus (cf. Acts 3:6; 4:10, 17-18, 30; 5:40; 9:27. cf. Acts 19:13-14).
- (b) Jesus contemplates the mission. Is this what one today would call "prayer of contemplation"? He "sees" the mission and later expresses it in terms of the fall of Satan, the adversary (as in Job 1:6-12; 2:1-7; see later Luke 11:18, (Q); 13:16 (L); 22:3 (L); 22:31 (L); Acts 5:3; 26:18)
- (c) the seventy (two) are protected from all the power of the Enemy by the authority given by Jesus. This authority, given to the Twelve in Lk 9:1 (from Mark 6:6b), is here extended to the disciples.
- (d) the joyful exuberance of the disciples is quashed by Jesus and redirected. True joy is to arise from the fact that the disciples' names are "written in heaven". (cf. Rev 3:5; 13:8; Heb 12:23; Phil 4:3; for OT background cf. Exod 32:32-33; Pss 56:9; 69:28; 87:6; Isa 4:3; 34:16; Dan 12:1; Mal 3:16-17. See I.H.Marshall, Gospel, 430 for more exhaustive list.

1. P.Hoffmann, Studien zur Theologie der Logienquelle, Münster, 1972, 248-254

From the above one can see a picture of traditional Jewish piety. The problem arises in the ascription of the verses to Q or L. Marshall's argument¹ in favour of Q seem on balance more convincing than those of Fitzmyer (who ascribes them to L): "For it is easy to see that Matthew, who has used the mission discourse in relation to a mission of the Twelve, would have no place for a return by the 72 disciples at this point. Schürmann, Untersuchungen, 146 n. 37, argues that traces of the influence of the present section can be seen in Mt 7:21-23. Further, the inclusion of this section in Q gives a frame of reference for 'in that hour' (10:21) and for v. 18 which are otherwise hanging in the air. The remaining possibility, that the section comes from Luke's special source, is improbable, since we have not found any other evidence for an account of the mission of the disciples in this material (*contra* Manson, Sayings, 74, 258f.)".

It does seem to the present writer that the piety involved (which takes into account such elements as demons, authority, eschatological reward) is one which matches the rest of Q, much more than L, including the references to the disapproval of joy. But one has to be careful not to prejudice the issue by defining what one thinks the piety of Q (or L) *should* be, and then using Piety Analysis to ascribe verses to a particular source. Here one has to suspend judgement - but admit to an inclination.

As far as piety is concerned here, one sees a traditional belief in demons, in Satan, in names being "written in heaven". There is a clear sense of being commissioned with the authority of Jesus and of the resulting protection given to the disciples. There may too be a hint of prayer or contemplation. Joy is treated with caution.

1. I.H.Marshall, The Gospel of Luke, Paternoster Press, 1978, 427

2.19 The Father, the Son and the Prayer of the Disciples Lk 10:21-24;
11:2-13

This section is important for a study of piety since it directly expresses prayer-forms used firstly by Jesus 10:21-23 and then by the disciples 11:2-4, with comments by Jesus on God's revelation to mere children (rather than to the wise and prudent) followed by words of encouragement to the disciples in their prayer.

I. THE PRAYER OF JESUS TO THE FATHER: several points emerge here:

- (A) the form of the prayer used by Jesus resembles the thanksgiving psalm. Marshall¹ shows a close parallel from 1 QH 7:26: "I give (Thee thanks, O Adonai) for Thou hast given me understanding of Thy truth and hast made me to know Thy marvellous Mysteries and Thy favours to (sinful) man (and) the abundance of Thy mercy towards the perverse heart."²
- (B) Jesus addresses God both as $\pi\acute{\alpha}\tau\epsilon\rho$ (a form which may reflect the intimacy of the Aramaic 'abbā) and as $\kappa\acute{\upsilon}\rho\iota\epsilon\ \tau\omicron\upsilon\ \omicron\upsilon\rho\alpha\nu\omicron\upsilon\ \kappa\alpha\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma$.³ These aspects all appear later in the Lord's Prayer.
- (C) The content of the prayer raises two matters:
 - (1) God is thanked for hiding his revelation from the wise (overturning the expectation of 4 Ez 12:35-38) and for revealing it to the childlike. Those who have nothing and expect nothing, resembling the anawim of Lk 1-2, are the recipients of God's revelation. This revelation is spelled out in the verse following the prayer (10:22) "all things ($\pi\acute{\alpha}\nu\tau\alpha$) are delivered to me by the Father, and no-one knows who the Son is but the Father, and who the Father is but the Son, and he to whom the Son will reveal him." The latter is the "hidden agenda" of the prayer. It is the high point of Q christology, asserting a

1. Marshall, Gospel, 433

2. For details on the pre-Christian Palestinian Jewish tradition for this laudatory form see J.A.Fitzmyer, Luke 10-24, p. 871f, 1985

3. See further J.Jeremias, New Testament Theology, London, I, 1971, 187-190; Abba, Göttingen, 1966; cf. Tob 7:17; also M.Hengel, The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion, Philadelphia, Fortress Press, 1976 p. 9

unique relationship of Jesus to the Father (cf. Paul's absolute use of "the Son" in 1 Cor 15:28, written ca. AD 57)

(2) The second matter is the termination of Jesus' prayer in terms of God's will (ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου). This theme of course also appears in the Lord's Prayer in Matthew:

- (D) The immediate context of the prayer is one in which Jesus exults in the Holy Spirit. Plummer says in this regard that the expression has no parallel in scripture. The phrase ἡγαλλάσαστο τῷ πνεύματι τῷ ἁγίῳ surely has a parallel in the Magnificat Lk 1:47 ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ where² God looks on the lowliness of his handmaid. Is there a hint of a charismatic context (of exultation) to inspired prayer, common to Q and the Infancy Source?
- (E) The private blessing: the disciples are assured on the authority of the Son, that they are uniquely privileged, in contrast to the kings and prophets of old 10:24 (and to the wise and prudent of their contemporaries 10:21). This realisation of being both unlearned yet privileged bearers of the final revelation, on the authority of the Son, confers a dignity and confidence which colours the piety of Q.

II THE LORD'S PRAYER It is not necessary here to examine the arguments concerning the Lord's prayer and Q³ or recensions of Q; there is little doubt that the ideas contained in Luke's form do go back to Jesus.⁴

1. The lectio difficilior. See B.M. Metzger, A Textual Commentary on the Greek New Testament, London/New York, UBS, 1971, p. 152
2. See also Lk 1:14, 44 and Acts 2:46
3. Van Bruggen, J. "The Lord's prayer and textual criticism", Calvin Theological Journal, 17, 1982, 78-87 with a reply by J.A. Bandstra, pp 88-97
- B.H. Metzger, A Textual Commentary on the Greek New Testament, London, 1971, 154-156
- W. Ott, Gebet und Heil, München, 1965, 112-123
- M.D. Goulder, "The Composition of the Lord's Prayer", JTS, ns 14, 1963, 32-45
- E. Lohmeyer, The Lord's Prayer, London, 1965, 95-113
- J. Jeremias, The Prayers of Jesus, London, 1967, 82-107;
- New Testament Theology, London, I, 1971, 193-203
- W. Marchel, Abba Père, Rome, 1971, 185-189
- J. Carmignac, Recherches Sur le "Notre Père", Paris, 1969, 74-76
- S. Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 84-93
- B.H. Streeter, The Four Gospels, London, 1936⁵, 277f
- Bandstra, A.J., "The Original Form of the Lord's Prayer", Calvin Theological Journal, 16, 1981, 15-37
- Edmonds, P., "The Lucan Our Father: A Summary of Luke's Teaching on Prayer?" Exp. Tim 91, 1979-1980, 140-143
4. Yet see Elliott, J.K., "Did the Lord's Prayer Originate with John the Baptist?" ET 29, 1973, 215

In summary the prayer expressed "the longing which the disciples should feel for the action of God in setting up his kingdom, their dependence on him as Father for their daily needs', their new relationship of reconciliation with him and their fellow men, and their need of his power to preserve them from yielding to temptation."²

As far as piety is concerned these four themes are in complete conformity with the spirit so far encountered in the Q community, viz.:

participation, through healing and preaching, in the coming of God's kingdom (10:9)

with utter dependence on God as his poor ones (10:3,4), in a confident but non-judgemental approach to their fellow men (6:27-42, 10:16) yet fully aware of their fragility in a task which demands absolute commitment (cf. 6:43-49; 9:58-62)

What is significant here is that the piety of Q attempts to unite inner dispositions and outward practice (in the field of mission) in an expression of formal community prayer.³

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1. Dewailly, L.-M. "'Donne-nous notre pain': Quel pain? Notes sur la quatrième demande du Pater", Revue des sciences philosophiques et théologiques, 64, 1980, 561-588
 2. I.H.Marshall, Gospel, 455
 3. On the "Our Father" as thoroughly Jewish prayer cf. J.A.Fitzmyer, Luke 10-24, 900-901, 1985. Also Petuchowski, J.J. and M.Brocke, The Lord's Prayer and Jewish Liturgy, New York: Seabury, 1978

III THE EFFICACY OF PRAYER (11:9-13) The Q material here gives Jesus' authoritative teaching to the disciples both on their approach to prayer and on Jesus' knowledge of the Father's dispositions towards those who pray to him using this approach.

The second phrase (αἰτεῖτε καὶ δοθήσεται ὑμῖν), given on the authority of Jesus (καὶ ὑμῖν λέγω), is concerned with prayer of petition. The passive δοθήσεται indicates that it is God who will respond.

The second phrase (Ζητεῖτε καὶ εὕρησεται) promotes the prayer of seeking. "The thought here is moulded by the OT language of seeking after God and finding him (Dt 4:29; Is 55:6; 65:1). The thought is of a calling to God by people who do not know whether he will listen to them i.e. whether he is 'there' at all: the OT stresses that such 'seeking' is characterised by repentance and fear, since it is sin that has separated men from God.

1. G.Gerleman, THAT I 333-336

The promise here is that God is waiting to be found by those who will seek after him (cf. Dt 4:29; Is 55:6; 65:1; Je 29:13)". There are attitudes here which resonate with the last two petitions of the Lord's Prayer. The deuteronomistic spirit is present, but of course not exclusively so.

The third phrase (κρούετε καὶ ἀνοίξτε τὰ ὕμῃν) encapsulates both prayer of petition and of seeking, in a climax of increasing earnestness. Plummer² points out that the present imperative suggests "continue to" ... which would imply an already-established custom of praying in this way. There is also the slightest suggestion that this is a question of individual prayer (rather than the communal prayer of the "Our" Father) since the preceding verses 5-8 exemplify an individual-to-individual petition (for loaves at an inopportune time), and the following verses 10-13 are given in the singular.

In verse 10-13 the Q community learns, on the authority of Jesus, about the dispositions of God towards those who pray: he is ready to give, and by implication he does not give what is useless (a stone) nor what is harmful (a scorpion). The disciples therefore are to be full of confidence when they pray.³

In terms of piety analysis one finds here a piety which involves the practice of prayer of petition and of seeking. There is a clear indication, given on the authority of Jesus, that God is well-disposed to the disciple who prays. Confidence in God is an important constituent of true piety.

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1. I.H.Marshall, Gospel 467
 2. A.Plummer, St. Luke, Edinburgh, 1969⁵, 299
 3. Too much should not be made of εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες (v. 13) (contra Marshall, Gospel, 469: "Jesus generally assumes the sinfulness of men". cf. G.Harder TDNT VI 554). πονηρός can mean: worn-out; unprofitable; miserable; wretched; as well as wicked and depraved. Lexicon of the Greek Language, J.A.Giles, London, 1840, 526)

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2.20 Beelzebul Controversy: Return of Evil Spirit Luke 11:14-26

These verses have little new light to shed on the piety of Q. There is an obvious belief in the world of evil spirits, a world organised by Beelzebul, and challenged by the exorcistic powers of Jesus and his contemporaries' (v. 19). The "finger of God"² is at work in these exorcisms, demonstrating that the kingdom of God is nearby.³ But there is a fear that the exorcised spirit may indeed return with seven other spirits more wicked than the first. The atmosphere⁴ is one full of the to-and-fro of an on-going battle:⁵ there is no place for neutrality (11:23). Total commitment is essential for the disciple of Jesus, and divisions within the community are to be avoided (11:17, 23).

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1. cf. also Lk 11:14-23, 24-26, 29-32 (Q passages dealing with demons or signs from heaven); Acts 19:13f; Jos. Ant. 8:45-48; SB IV:1, 527-535
 2. cf. Ex 8:15(8:19E) (Mt 15); Dt 9:10; Ex 31:18; Ps 8:3; Dn 5:5
H.Schlier, TDNT, II, 20f
 3. One notes in passing only (since it has little direct relevance for Piety-Analysis) the criticisms of contemporary scholarship regarding the Beelzebul controversy and ἑθάρρευ (Lk 11:20) given by E.P.Sanders, Jesus and Judaism, SCM, London, 1985, 134-141. See also J.C.O'Neill, The Messiah: Six Lectures on the Ministry of Jesus, Cambridge, 1980, 15
 4. For the wider context in Judaism cf. Barnett, P.W. "The Jewish Sign-Prophets - AD 40-70: Their Intentions and Origin", NTS 27, 1980-81, 679-697
 5. For the Qumran concept of Messianic war cf. O.Betz, "Jesu heiliger Krieg", Nov. T. 2, 1957, 116-137

2.21 The Sign of Jonah Lk 11:29-32 If these verses reveal little concerning the piety of Q, they do afford pointers to the mindset of Q:

1. The latter revels in contrasts: past and present; Jonah and the Son of Man; a heathen Queen and the Jewish men; her listening and their needing a sign; the wisdom of Solomon and that of Jesus; the Ninevites of old and the men of this generation; the Jonah and Queen from afar and the something greater here; repentance and stubborn resistance.
2. Underlying this illustration is a stout assertion of faith which needs no sign. (There is a thought-sequence here which should be noted: this sign-free faith is nevertheless active, cf. the assertion of total commitment in the previous verses 11:14-26). The only¹ sign which is offered in the text is the κήρυγμα calling for μετάνοια (11:32). In the preaching of Jesus is to be found a wisdom which is self-evidently greater than the wisdom of Solomon², and a prophetic call to repentance which is greater than that of Jonah.

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1. For the sign as the preaching of Jesus, see
T.W.Manson, The Sayings of Jesus, London, 1949, 90f
S.Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 250-257
For the sign as the person of Jesus, see
K.H.Rengstorff, TDNT, VII, 233f
For the sign as a miraculous deliverance from death, see
J.Jeremias, TDNT, III, 409
A.Vogtle, Das Evangelium und die Evangelien, Düsseldorf, 1971, 111-115
M.-J.Lagrangé, Évangile selon St. Luc, (études Bibliques), Paris, 1941⁵, 337f
I.H.Marshall, Gospel, 485
For the sign of the future Son of Man at the Parousia, see:
R.Bultmann, Die Geschichte der Synoptischen Tradition, Göttingen, 1958⁴, 124
J.Schniewind, Das Evangelium nach Matthäus, Göttingen, 1950⁵, 162
A.J.B.Higgins, Jesus and the Son of Man, London, 1964, 138
H.E.Tödt, The Son of Man in the Synoptic Tradition, London, 1965, 52-54
C.Colpe, TDNT, VIII, 449f
For a view of the theology of the sign, see:
R.A.Edwards, The Sign of Jonah, SCM, London, 1971
 2. "The demonstration in the temple shows that he thought that the power of God was active in him: he was God's spokesman, God's agent. The temple demonstration goes a long way towards proving what many people have argued on the basis of shakier evidence, such as Jesus' view of exorcisms. Many of the sayings which some have seen as pointing to the presence of the kingdom actually point to Jesus' view of his own importance: 'greater than Solomon is here', 'blessed are the eyes that see what you see'. (Luke 10:23f; 11:32f)." E.P.Sanders, Jesus and Judaism, SCM, London, 1980, 153. Is Sanders making a link between the temple demonstration and the Solomon saying? "Solomon" of course is suggestive of Wisdom (as in my text) but the temple allusion is also interesting, if this is intended by Sanders.

3. These are Jewish thought-patterns, so it is with implied regret that there is a clear suggestion that as in the past so today it is the Gentiles who repent in response to the preaching.

4. Lastly the Q mentality is coloured as always by the sense of judgement against this evil sign-seeking generation, a judgement uttered by Jesus in his ministry (11:29) and by the Son of Man in the future (Ματθ. v. 30).

The piety aspects of the passage are ones of attitude: Q condemns "this evil generation" for its sign-seeking and for its lack of repentance. It is aware of God's chosen people being put to shame by the good deeds of Gentiles. Presumably too Q is conscious of its own repentance as one which was not dependent on signs. Signs-faith is not true mature faith.

2.22 Sayings about Light Lk 11:33-36 These obscure sayings on light' are not a fruitful source for information on the piety of Q. Two aspects do emerge: the exterior and the interior reflections on the apostolate. The light is to be put up on a lampstand and presented for all to see. It is not to be preserved clandestinely for the secret places. (11:33). This openness in presenting the light is to be a characteristic of Q spirituality. On the other hand the eyes of the recipient too have to be open to the true light. As Plummer² puts it: "Christ is still continuing his reply to those who had demanded a sign. Those whose spiritual insight has not been darkened by indifference and impenitence have no need of a sign from heaven. Their whole soul is full of the light which is all around them, ready to be recognised and absorbed." It is a call, appropriate to the open missionary work of the disciples, to self-examination, and "it contains the promise of full illumination for those who respond to Jesus."^{3,4}

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1. R.Bultmann, History of the Synoptic Tradition, Oxford: Clarendon, 1946, 92
 F.Hahn, Christologische Hoheitstitel, Göttingen, 1964², 132-134
 H.-J.Wrege, Die Überlieferungsgeschichte des Bergpredigt, Tübingen, 1968, 114
 M.-J.Lagarange, Evangile selon St. Luc, (Etudes Bibliques) Paris, 1941⁵, 339
 E.Klostermann, Das Lukasevangelium, Tübingen, 1929², 129
 B.S.Easton, The Gospel according to St. Luke, Edinburgh, 1926, 185f
 W.Grundmann, Das Evangelium nach Lukas, Berlin, 1966³, 243
 T.W.Manson, The sayings of Jesus, London, 1949, 93
 S.Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 470
 I.H.Marshall, The Gospel of Luke, Paternoster Press, 1978, 487-490
 O.Bauernfeind, TDNT, I, 386
 2. Plummer, Gospel According to St. Luke, T&T.Clarke, Edinburgh, 1969³, 308
 3. Marshall, Gospel, 488
 4. If Israel should have been "a light to the nations" Isa 49:6, and had failed, it is appropriate to follow the Jonah passage with these sayings on light.

2.23 Sayings Against Pharisees Lk 11:39-40, 42-44, 46-52 These verses condemning the false piety of the Pharisees by implication suggest that true piety (for Q) is to be found in the opposite direction.

11:39 In the Lucan text the Pharisees who wash externally before a meal are condemned for a ritual which attends to outward performance but neglects the inner dispositions. It is as foolish as washing only the outside of a drinking vessel. Plummer¹ and Haenchen² suggest a background thought of God as the potter, who made the outside and the inside. A heart which is full of envy and greed³ is accused of impenitence by Jesus (cf. the Essenes in Assumption of Moses 7:7-9; also Psalms of Solomon 4:3). By implication here Q is advocating a piety which is active by inward renewal of the dispositions of the heart, and which rejects attachment to worldly goods.⁴ (Note the logical sequence from the preceding Q passage 11:35f, where the whole body is to be filled with "the light inside you", τὸ φῶς ἐν τοῖς ἑστέρις).

The criticism moves from external ritual to the external practice of giving tithes⁵, possibly going beyond the oral laws⁶ in trivial matters, while neglecting social justice⁷, being "indifferent to the right of the poor"⁸ and to τὴν ἀνάμνην τοῦ θεοῦ⁹, 11:42. By implication the true piety, advocated by Q, is a love of God which finds expression in practical concern for the poor. The deuteronomistic spirit is clearly in evidence here.

1. A.Plummer, St. Luke, Edinburgh, 1922⁵, 310
2. E.Haenchen, Die Apostelgeschichte, Göttingen, 1961¹³
3. G.Harder, TDNT, VI, 565
4. This is wise piety in contrast to the "foolish" Pharisaical piety of 11:40. See G.Bertram, TDNT, IX, 220-235, especially p. 230f
5. Dt 14:22-29; 26:12-15; Lv 27:30-33; Mal 3:8-10 for rabbinic expectations of practice cf. SB I, 932f; II, 189; and G.Bornkamm, TDNT, IV, 65-67
6. I.H.Marshall, Gospel, 496f
7. B.S.Easton, The Gospel according to St. Luke, Edinburgh, 1926, 189
8. F.Büchsel, TDNT, III, 941f
9. Falk proposes that much of what is written of Jesus' criticism of "the Pharisees" actually reflects disputes *within* Pharisaism, (specifically between the schools of Hillel with whom Jesus tended to agree - and Shammai which was in the ascendancy and in coalition with the Zealots and Temple priesthood.) H.Falk, Jesus the Pharisee: A New Look at the Jewishness of Jesus, New York, Paulist Press, 1985.

(Much convincing work¹ has been written recently on the "bad press" given to the Pharisees in Luke (although this is not so consistently bad as in Matthew). One notes this here in passing only, as the present exercise is one which attempts to extract from the actual Lucan text elements of significance for piety. It is important however to recognise the prejudices of the text under study.)

Without this practical concern for the poor external ritual is to be deplored. (cf. 16:17 where the OT practice is to be upheld). A further consideration is that Q has a clear understanding that habits of neglect, (or "sins of omission"), are serious matters: ταῦτα δὲ ἔδει ποιῆσαι, κακεῖνα μὴ παρῆναι (11:42) .

The criticism then moves from external ritual and outward practices, to outward show and the expectation of recognition of status. The Pharisees are accused of enjoying being seen in the front seat of the synagogues² and being greeted first³ in the streets.⁴ By implication the true piety promoted by Q is one of humility before God and before men.

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1. A.I.Baumgarten, "The Name of the Pharisees", JBL 102, 1983, pp 411-428.
 J.Bowker, Jesus and the Pharisees, Cambridge 1973
 J.Neusner, From Politics to Piety, Englewood Cliffs, N.J., 1973 esp pp 45-46
 J.Neusner, The Rabbinic Tradition about the Pharisees before 70, 3 vols. Leiden 1971
 E.Riukin, "Defining the Pharisees: The Tannaitic Sources", HUCA 40-41, 1969-71, pp. 234-238
 L.H.Schiffman, "At the Crossroads: Tannaitic Perspectives on the Jewish-Christian schism", Jewish and Christian self-Definition II: Aspects of Judaism in the Graeco-Roman Period, ed. E.P.Sanders, A.I.Baumgarten & A.Mendelson, London and Philadelphia 1981, pp. 115-156
 E.P.Sanders, Jesus and Judaism, SCM London 1985 esp. Chapter 10
 2. W.Michaelis, TDNT, VI, 870f
 3. H.Windisch, TDNT, I, 498 and SB, I, 382
 4. cf. Ass. Moses, 7:4

In 11:44 the hearers (pharisees and scribes) are described as unmarked graves. Contact with the dead was (for some) a cause of religious impurity (Nu 19:16-20). But here the thinking of Q is that legal pollution still occurs even though the transgressor is unaware of any deliberate infringement of the law. Blame follows automatically from the actual deed, quite independently of the intention of the agent. There is a streak of primitive legalism in Q here.²

Consistent with this thinking is the view in 11:47-51 that the sins of the fathers are visited upon the present generation, by some sort of automatic succession³: by decorating the tombs of the martyrs they make an outward show of piety, but the inner attitude remains the same, viz. an unwillingness to listen in repentance to God's word in the prophets he has sent (and continues to send).

There is an automatic and unconscious accumulation of the sins of the past on this generation: "Behind the strictly final $\epsilon\upsilon\alpha$ of Lk 11:50 is a conception of the murder of the righteous, common to the theology of martyrdom, namely, that by such murder the enemies of God fill up the measure of their sins and bring the judgement upon themselves."⁴ The community of Q could not fail to reflect on its own role in the light of this context.

For piety analysis, the verses here indicate the distinction between true and false piety: what is important is not outward performance but inner dispositions, not "religious" duties to the exclusion of social justice, not status before men but humility before God. The verses also seem to indicate a mindset which sees culpability as determined by deeds rather than the intention behind the deeds.

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1. E.P.Sanders, Jesus and Judaism, SCM, London, 1985, p. 187
 2. See below: Chapter Four
 3. "The guilt of the entire Jewish people is thus visited upon this (last) generation." I.H.Marshall, Gospel, 505f
 4. E.Stauffer, TDNT, III, 328, n.46.

2.24 Fearless Confessing Lk 12:2-12

This section follows logically from the preceding condemnation of the alleged hypocrisy in the scribes and pharisees. If the latter should conform their dispositions to their outward show of piety, so in a similar way should the disciple match his inner dedication to Jesus with an outward fearless confessing.' The whole passage is to be seen in the context of judgement: the disciple's judgement or decision to confess the Son of Man before men in human courts, and the judgement of God who has power to cast into hell. In view of the latter the disciples are to fear God, but since the hairs of their heads are all numbered by God, and since he values the disciples more than many sparrows, they are not to fear him.²

The confusion of thought here is partly relieved by a consideration of Paul D. Meyer's reconstruction³ of the passage into poetical and prose form.

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1. cf. J.C.O'Neill, "The unforgivable sin (Matt 12:31-32; Mark 3:28f; Luke 12:10)", J St N T, No 19, 37-42, 1983 and David R. Copestake, "Luke 12:8 and 'silent witness'," Expos T 94, 335, 1983
 2. cf. Lee E. Snook, "Interpreting Luke's theodicy for fearful Christians", Word World, 3, 304-311, 1983
 3. Paul. D. Meyer, The Community of Q, unpublished Ph. D. Thesis, University of Iowa, 1967, 39f, n. 1. The alleged poetry is thematically different from the prose.

Meyer points out that the passage contains a wealth of material pertinent to the question of the Q-community's response to persecution. In the passage there are, (he suggests), only two sayings in prose form, and, significantly, both of these deal with consolation: "Matt. 10:29ff//Lk 12:6f assures the Q-community that even in this evil age God is in sovereign control"¹; the other prose saying (Lk 12:11f//Mt 10:19f) promises that the Holy Spirit will speak through them as they bear witness² in the synagogue courts.³

Does this shed any light on the investigation into the piety of Q? Two points are worth considering:

- (a) a strong monotheism is in evidence. The picture of God (as Father in Mt 10:29) in sovereign control is of course typically Jewish. Further, God's Holy Spirit "which once delivered the Word of God by his prophets now empowers the Q-community to bear faithful witness to the message of the kingdom and the authority of the Son of Man."⁴ It is this teaching, says Meyer, which the Q disciples are to proclaim fearlessly.⁵

1. Meyer, loc. cit. 39

2. It is *teaching* which the disciples will receive (διδάξαι)

3. W.Schrage, *TDNT*, VII, 833

4. Meyer, op. cit. 45

5. See also Dennis Sweetland, "Discipleship and Persecution: a study of Luke 12:1-12", *Biblica* 65, No 1, 61-80, 1984. The author maintains that the grammar, language and style show that an un-redacted tradition is located here by Luke, that Luke is addressing readers who are under threat of persecution, and that Luke's emphasis differs from that of his Q source. "The Q unit was understood primarily as a warning or threat. The few words of confidence (verses 6-8 are completely surrounded by verses with ominous overtones (verses 2-5 and 9). In spite of the balancing nature of verses 8 and 9, it is the negative promise which apparently ended this section in Q." Luke has added verses 10-12 to highlight the positive rather than the negative. This is in keeping with the findings of the writer of this dissertation viz. that the Q community was grim and foreboding in its particular spirit of piety.

The teaching of Jesus will provide the basis for final judgement. "This apparent limitation in 'this age' of Jesus' authority to teaching probably ought not to be pressed, but it seems to be in sharp contrast to much of the New Testament where Jesus is found to be κύριος already."¹ There is in Q here a sense of continuity with the Old Testament prophets, as, filled with God's spirit, they fearlessly proclaimed his word to an unbelieving Israel and were themselves abused for doing so. The thorny problem² concerning Jesus' self-identity and the identity of the Son of Man raised by 12:8,9 (cf. 9:26) is too large to investigate here in this study of the piety of Q.

- (b) The poetic form of the rest of this passage appears to be a hymn on the fear of the Lord - a typically traditional expression of Jewish piety.³ However the poetic form expressed here and its possible use in a community prayer-setting can be no more than hinted at. The evidence for a hymn behind these verses is extremely slender when compared with the canticles in Lk 1-2, with their rich OT and Qumran references.

The piety of the passage is one imbued with "the presence of God", the God of the Judgement. Fear of the Lord should lead to fearless confessing before men. The Q disciple is to be aware of the support of the Holy Spirit.

1. Meyer, op. cit. 43
2. see for example
 D.R.Catchpole, "The Angelic Son of Man in Luke 12:8", Nov. T. 24, 1982, 255-265
 B.Lindars, "Jesus as Advocate: A Contribution to the Christology Debate", BJRL 63, 1980, 476-497
 J.M.McDermott, "Luke 12:8-9: Stone of Scandal", RB 84, 1977, 523-537
 C.Colpe TDNT VIII, 442 cf. 447
 S.Schulz, Q - Die Spruchquelle der Evangelisten, Zürich, 1972, 66-76
 D.Lührmann, Die Redaktion der Logienquelle, Neukirchen, 1969, 49-52
 H.Schürmann in R.Pesch & R.Schnackenburg, Jesus und der Menschensohn, Freiburg, 1975, 135f
 M.D.Hooker, The Son of Man in Mark, London, 1967, 116-122
 M.Casey, Son of Man: the interpretation and influence of Daniel 7, SPCK, London, 1979, 193-196
3. J.DeCantanzero, "Fear Knowledge and Love: A Study in Old Testament Piety", CJT 9, 1963, 166-173

2.25 Worry About Earthly Things Lk 12:22b-31, 33b-34 This passage links logically with the preceding Q material: fearless confessing necessitates total trust in God (12:6, 7, 11, 12) and total detachment from, or concern for, earthly possessions (12:22b ff).

Leaving aside the poetic style¹ of Jesus again here, the meaning is clear: human anxiety cannot speed up the growth of plants in the field nor add lustre to the plumage of birds, nor extend one's stature.

All this depends on God, who provides what is needed without worried human striving.² The attitude of piety is one of total trust³ focussing on "seeking the kingdom". I.H.Marshall⁴ lists four interpretations of this phrase:

1. to seek that God's rule may come, and to advance its coming rather than care about material things.
2. to seek the (spiritual) blessing of the kingdom rather than material benefits.
3. to submit to God's rule (Grundmann⁵, 262)
4. to pray the Lord's prayer.

The addition of v. 32 suggests that for Luke the second interpretation should be adopted.

True treasure will be made (by the disciples) in heaven. There is a lack of the earthly dimension which appears in Aboth 3:17 where it is suggested that man stores up treasure for himself in heaven as capital, from whose interest he can live on this earth.⁶ In Q it is God who provides, unasked. But once again the firm hope in eschatological reward⁷ for the disciples is clearly expressed in Q. This is a strong motivation to its piety.⁸

The piety is one of detachment from worldly cares and possessions, and of total trust on God. Eschatological reward lies ahead of the faithful disciple.

1. cf. B.Gerhardsson, Tradition and Transmission in Early Christianity, Lund: C.W.K., Gleerup, 1964
2. R.Bultmann, TDNT, IV, 589-593
3. B.F.Meyer, "Jesus and the Remnant of Israel", JBL 84 (1965), 123-130
4. I.H.Marshall, Gospel, 530
5. W.Grundmann, Das Evangelium nach Lukas, Berlin, 1966³
6. See further in J.Riches, Jesus and the Transformation of Judaism, Darton, Longman & Todd, London, 1980, 151
7. Bo Reicke, "The New Testament Conception of Reward" in Aux Sources de la Tradition Chrétienne. Mélanges offerts à Maurice Goguel, Neuchâtel, 1950, 195-206
8. G.Bornkamm, "Der Lohngedanke in Neuen Testament", in Studien zu Antike und Urchristentum, München, 1970, 69-92

2.26 Sayings on Vigilance and Peace Lk 12:39-40, 42b-46, 51, 53 58-59

Once again there is a natural development of thought in 12:39-40 from the previous Q verses (12:33-34) on treasure in heaven. The catchword is κλέπτεις (12:33 and 12:39): the thief cannot come near the treasure in heaven but vigilance is still needed here on earth until the Son of Man comes, cf. Mk 13:35. The servant who has been left in charge of the Lord's house must continue to be πιστός and ῥόνομος, 12:42, in spite of the delayed return of the master, 12:45, and in spite of the divisions¹ in the community occasioned by the gospel, 12:51, 53. Divisions² are to be expected, but before the judge takes charge the disciple is required to show his wisdom and prudence by trying to settle matters where he is at issue with his ἀντιδίκος (12:58-59).

The sayings do not seem directly relevant to a study of the piety of Q, but they contribute to the context and the mindset: the disciple must be vigilant and uncompromising, for the Lord is coming in judgement.

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1. Contrast Lk 1:17, 7:50, 8:48, and the Q passage 10:5f. But see Lk 14:26; 17:34f
 2. But *not* between husband and wife: E.Schüssler Fiorenza, In Memory of Her, SCM Press Ltd., 1983, p. 146. Yet the author uses Micah 7:6 and Mark 13:12 to indicate that the advent of apocalypse necessitates for all the disturbance of the patriarchal household.

2.27 Parables of Mustard Seed and Yeast Lk 13:18-21

These parables have no apparent information to yield concerning the piety of Q, other than perhaps the suggestion that just as the kingdom is sure to grow, in a steady and seemingly undramatic way, so the disciples, in their life of mission (which would include piety) are by implication to conduct themselves with a steady undramatic dedication. Verse 19 may suggest the Gentile harvest, with allusions to Dan 4:9,18, and Psalm 104:12 (LXX), but such allegorizing is risky.

The thought here follows naturally from the previous Q passage (12:39-40, 42b-46, 51, 53, 58, 59) which dealt with fidelity in the period (perhaps of drawn-out delay) prior to the judgement. This period is the time for slow but steady growth of the kingdom.

These verses have little new to say on the piety of Q other than reinforcement of the sense of belonging to the few (as opposed to "the many" 13:24) who strive to enter the narrow (difficult) gate (with an implication of continuous striving for entry). It is not sufficient to say "κῦριε!" while continuing to stand aloof. Q disciples must realise they themselves may be thrust out of the kingdom of God (13:28)

The thought follows again quite reasonably from the previous Q material (13:18-21): Although the judgement seems to have been delayed and the kingdom is growing steadily, it must not be presumed that decisions on entry can be postponed indefinitely. Those from Israel who do not strive to enter the narrow door² will be excluded, and the eschatological banquet³ will be enjoyed by Gentiles⁴ in their stead.⁵

1. "There is no certainty that vv. 24-29 formed a unit in 'Q'." Fitzmyer, Luke 10-24, 1985, p.1022. See pp. 1021-1023 for arguments.
2. The door to the house/Church says J.Drury, The Parables in the Gospels, SPCK, 1985, 120. Note too his comparisons and contrasts for L and Q parables in Luke *ibid.* 111-125.
3. cf. Is 25:6f; 55:1-2; 64:3; 65:13f; Ezk 32:4; 39:17-20; 1 En 62:14; 2 Bar 29:4; 4 Ez 6:49ff; 2 En 42:5; SB IV:2, 1148, 1154-59; Lk 14:15; 22:16, 29-30
4. 13:29 The link between this and the birds of the air as images of the nations of the world (Dn 4:12, 21; Ps 104:13; Ezk 17:23; 31:6; 1 En 90:30; IQH 6:14-16) in the previous Q passage may have been significant to the Q community, if not to Luke's audience. But the allegorizing is risky.
5. N.Q.King, "Universalism in the Third Gospel", Texte und Untersuchungen, 73, 1959, 199-205, sees v. 29 as referring to Diaspora Jews. I would not see this as exclusively so: cf. Isa 49:12; 43:5-6.

2.29 Lament over Jerusalem Lk 13:34-35 The previous Q passage (13:24-29) referred to the exclusion of many of Israel from the kingdom. The verses in 13:34-35 follow with a picture of Jesus' attitude to those who exclude themselves by indifference to his prophetic word: in Wisdom terms he expresses not the anger¹ shown by Israel (13:28), but the sorrow of a mother bird.²

This is followed³ by a prophecy⁴ of judgement, given with sorrow but finality. The special national relationship with God has been terminated⁵ in view of Israel's final rejection of Wisdom (Sir 24:6-22). Salvation is still a possibility for Israelites, but not on the basis of being Israelites by birthright.⁶

With regard to piety, this attitude of Jesus to Israel would presumably be reflected in the attitude of the Q-community, and colour its piety with a (sad?) openness to God's will as shown in the Gentile harvest as the final judgement approached.

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1. K.H.Rengstorff, TDNT, I 641f
 2. Note the allusions to Jer:22:5 and Ps 118:26 in v. 35. "The use of the words here refers to the coming quotation of them, at the time of Jesus' royal entry into Jerusalem. They are derived from the last of the so-called Egyptian Hallel psalms (113-118), which were used in the liturgies of great Jewish feast days. Though Psalm 118 is actually a hymn of thanks addressed to God for deliverance from battle, its v. 26 was chanted by people of Jerusalem as a greeting to pilgrims coming to the city...". Fitzmyer, Luke 10-24, 1037, 1985
 3. Luke has probably moved this saying from its original Q-position cf. Wilckens, Ulrich and Fohrer, "οσφία κτλ." Theologisches Wörterbuch zum Neuen Testament, Ed. Kittel, VII, 465-528, esp. 515; and P.D.Meyer, op. cit. 25
 4. cf. Je 12:7; 22:5
 5. cf. further F.D.Weinert, "Luke, the Temple and Jesus' saying about Jerusalem's Abandoned House (Luke 13:34-35)", CBQ 44 (1982) 68-76
 6. For Luke's typological perspective of Jerusalem see C.H.Giblin, The Destruction of Jerusalem according to Luke's Gospel, Rome, Biblical Institute Press, 1985, 34. For the author's historico-typological vision see *ibid.* viii and e.g. 33-56.

Clearly the foregoing Q passage is closely linked to this parable where none of those who were invited do in fact taste the great supper.² One hesitates to proceed further (investigating the approaches to the settled rich and the peripatetic poor, the maimed and the blind)³ in view of the uncertainties of the Q text.⁴

As regards piety there is the understanding that God invites but does not force the unwilling to the kingdom's eschatological feast. Those who are excluded have only themselves to blame.⁵

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1. J.Jeremias, The Parables of Jesus, London, 1963², 176-180
F.Hahn "Das Gleichniß von der Einladung zum Festmahl" in O.Böcher (et al), Verborum Veritas, Wuppertal, 1970, 135-155
 2. On Jesus and the Gentiles see E.P.Sanders, Jesus and Judaism, SCM, London, 1985, 218-221
 3. John D.Crossan, "The hermeneutical Jesus", Michigan Quarterly Review 22, No. 3, 237-249, 1983
 4. Particularly the different allegorisations in Matt and Luke. The links with the Gospel of Thomas are discussed in Fitzmyer, Luke 10-24, 1050-1054, 1985
 5. On the rejection of the pious and the political backdrop to this parable see the suggestions of J.Massyngboerde Ford, My Enemy is my Guest, Orbis Books, New York, 1984, 102-105

2.31 Conditions of Discipleship Lk 14:26-27

The response to the invitation of ὁ κύριος above (14:21) is to be one of total commitment, rejecting¹ even family ties in order to follow Jesus and carry one's own cross^{2,3}.

The piety involved would be no cosy matter of the type expressed by the pious Jew in Lk 14:15. The decision⁴ to follow Jesus involved a self-denial which was total⁵ in its dedication.

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1. O.Michel, TDNT, IV, 690f
 2. J.Schneider, TDNT, VII, 577-579
 3. The literal marking with a tau or a chi as in Ezek 9:4, see E.Dinkler, "Jesu Wort vom Kreuztragen", in W.Eltester (et al), Neutestamentliche Studien für Rudolf Bultmann, 1954, 110-129), lacks proof. For the Q-community, crucifixion was a literal possibility, with at least clear metaphorical applications. N
 4. cf. Dt 13:4; 1 Ki 14:8; 18:21; 2 Ki 23:3 and H.Seesemann, TDNT, V, 289-292
 5. Yet see E.Schüssler Fiorenza's critique of Gerd Theissen who uses Luke 14:26 as the oldest text for his contention that the Jesus movement consisted of itinerant *men*, who left their wives behind. She holds that it is not Q but Luke's redaction which leaves the women at home. E.Schüssler Fiorenza, In Memory of Her, SCM Press Ltd., 1983, p.145. Gerd Theissen, Sociology of Early Palestinian Christianity, Philadelphia, Fortress, 1978, p.172

2.32 Perseverance, Forgiveness and Judgement Lk 14:34-35; 15:4-7;
16:13, 16-17, 18; 17:3b-6, 23-24, 26-27, 33, 34-35, 37b; 19:13,
15b-24, 26; 22:28b, 30b

The remaining Q passages in Luke have little to offer that is new for a study of the piety of Q:-

1. The parable of the salt (14:34-35) continues the theme of dedicated perseverance described in the previous Q passage (14:26-27), in contrast to possible apostasy and the "folly" (tiplah, Je 23:13) of "saltlessness" (tapel, Job 1:6)¹
2. The parable of the Lost Sheep (15:4-7) may be linked loosely to the Salt parable (14:34-35) through the catchword "lost". God rejoices when he recovers what he has lost². By implication the Q-community should likewise rejoice over sincere penitence when encountered.
3. The penitence must be a total conversion, without compromise (Lk 16:13) for no-one can serve³ two masters, God and mammon. Conversion is not to be a merely "spiritual" phenomenon: its effects are to be seen in one's approach to material possessions.

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1. The Hebrew root tpl can have a double meaning
 2. E.Rasco, "Les Paraboles de Luc XV" in de la Potterie (ed.), De Jésus aux Evangiles, Gembloux, 1967, 165-183. See too Peterson, W.L., "The Parable of the Lost Sheep in the Gospel of Thomas and the Synoptics", NOV T 23 (1981) 128-147
 3. K.H.Rengstorf, TDNT, II, 270f

4. At the same time conversion to a life of discipleship is not to be a rejection of the Jewish Law (Lk 16:16-18). The validity of the Law and of the prophets continues as the kingdom¹ of God is proclaimed in terms of good news. (And yet the absolute forbidding of divorce², without exception, goes beyond the OT tolerance of Dt 24:1-4.)
5. The forgiveness to be shown by the disciples in their turn is to be superabundant (17:3b-4). They are to rebuke the sinner but in a manner that leads to μετάνοια. The disciple is not to hold a grudge against him but to go on forgiving him, even if it happens seven times daily. The severity in much of Q is not to be directed by the disciple towards the repentant sinner.

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1. O.Betz, "The Eschatological Interpretation of the Sinai Tradition in Qumran and in the New Testament", Revue de Qumran 6, 1967, 89-107;
R.Schnackenburg, 'God's Rule and Kingdom', London, 1963, 129-131;
W.G.Kümmel, "Das Gesetz und die Propheten bis Johannes", in O.Böcher (et al) Verborum Veritas, Wuppertal, 1970, 89-102;
S.Schulz, Q - Die Spruchquelle der Evangelisten, Zurich, 1972, 265
 2. For further development see I.H.Marshall, "The hope of a new age: the kingdom of God in the New Testament", Themelios, Vol II, No. 1, Sept. 1985, 5-15. For many modern studies on divorce and NT see Fitzmyer, Luke 10-24, 1985, 1123-1124.

6. This is followed by one of the few prayers occurring in Q (17:5-6): "increase our faith!" Marshall¹ comments: "It may be meant here to associate the apostles with the gift of wonder-working faith, although there is nothing in the context to suggest this motif ... The phrase may mean simply 'give us faith', or 'give us also faith (in addition to other gifts)'², or 'give us more faith'³ (cf. Is 2:19; 26:15). The third possibility fits in best with the thought in the next verse, which in effect denies that faith can be quantified." What is significant is the fact of a prayer of petition, (addressed to Jesus as Lord?) asking for faith as a gift (rather than a humanly-achieved thing). The phrase *πρόσθεε ἡμῖν πίστιν* lends itself to the mantra-style of repetitive prayer. (It comes as no surprise to the present writer that this anguished cry for faith follows Jesus' insistence on forgiveness-ad-nauseam!)
7. As if to emphasise the need to persevere in faith Q continues the theme in Lk 17:23 (in spite of the intervening Lucan material): καὶ ἐροῦσιν ὑμῖν ἰδοὺ ἐκεῖ, ἰδοὺ ὥδε μὴ ἀπέλθῃτε μὴδὲ διώξῃτε. For the days of the Son of Man will suddenly and obviously appear, like lightning, or a huge flood, or a flock of eagles. (17:24, 26-27, 33, 37b)

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1. I.H.Marshall, Gospel, 644
 2. E.Klostermann, Das Lukasevangelium, Tübingen, 1929², 171; J.M.Creed, St. Luke, Macmillan, London, 1930, 215
 3. N.Turner, Grammatical Insights into the N.T., Edinburgh, 1965, 51n

8. The theme of judgement approaching is then developed in the next Q passage (in spite of the many intervening Lucan verses) through the parable of the Pounds (19:13, 15b-24, 26). The testing time for faithfulness will surely pass, and the judgement will surely come with its eschatological reward or punishment. The "fear" (v. 21) of the "stern" (αὐστηρός) vv. 21,22 master is validated in the climax in vv. 26, 27 where severe judgement is meted out (in spite of the protestations that it is unjust) and enemies' are slaughtered before the eyes of the king.² (cf. 1 Sam 15:33).³

The piety of these verses is seen in a disposition of total commitment (16:13) which keeps the Law (16:17), forgives frequently (17:3b-4), and uses prayer of petition (17:5-6) for faith. There is a need for perseverance in faith (17:23), but the testing-time will surely pass and the reward or punishment of judgement follow. (19:13, 15b-24, 26).

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1. - cf J.T.Sanders, "The Parable of the Pounds and Lucan Anti-Semitism", Theological Studies, 42 1981, 660-668
 2. L.T.Johnson, "The Lucan Kingship Parable (Lk 19:11-27)", Nov T 24, 1982, 139-159
 3. In true OT fashion? The climax of the parable which points to the day of reckoning of course is not contrary to Luke's general approach to wealth. The disciples are entrusted with "the secrets of the kingdom of God" Lk 8:10 and they are to do business with what has been entrusted to them. That Luke's general approach to wealth is based on preLucan sources and is not an invention of Luke is clear from the Marcan and Q material he uses. cf. Fitzmyer, Luke I-IX, 247-248, 1985: From the Marcan source "Luke has preserved (18:25) the saying about the greater ease a camel will have to pass through the eye of a needle than for a rich man to enter the kingdom of God (see Mark 10:25), or about the significance of the widow's mite (21:1-4, where, however, he has suppressed the Marcan note that many rich people contributed large sums to the Temple treasury, Mark 12:41c); and Jesus' advice to pay the tribute in coins to Caesar (20:20-26, cf. Mark 12:13-17). Like Mark before him (14:11), Luke has implied his horror at the willingness of Judas to betray Jesus for 'a sum of money' (22:5). The Marcan source depicted Jesus telling a rich young man to sell what he possessed, give the proceeds to the poor, and come, follow him (10:21). But in characteristic fashion Luke has sharpened the instruction, making Jesus tell 'the ruler', 'Sell all that you have' (18:22)...

"Similarly Luke has preserved from the Q source the saying about Jesus as the Son of Man not having a place to lay his head (9:58, cf. Matt 8:20); the advice about avoiding anxiety over food and clothing (12:22-32, cf. Matt 6:25-33); the lines about giving one's tunic as well as one's cloak (6:29, cf. Matt 5:40); and about giving something to every beggar (6:30, cf. Matt 5:42). The point here is that this attitude toward material wealth did not originate with Luke himself. There is no need to think that it is not rooted in the preaching of the historical Jesus. But for his own reasons, Luke has chosen to accentuate it, and sees it as an imperative need in the Christian community for which he writes".

2.33 Jacobson's Literary Unity

At the beginning of this study of the piety of Q mention was made of A.R.Jacobson's attempt to use literary analysis on the Q material. With a few reservations Jacobson's vision saw a literary unity in Q which seemed to be derived from the deuteronomistic tradition. One possible weakness in this attempt is, at least for the author of the present dissertation, the allowance Jacobson makes for the diverging nature of the deuteronomistic tradition so that Jacobson (working on Steck) includes not just Deuteronomy itself but also the intermingling of "Levitical-deuteronomistic, eschatological, and Wisdom (see e.g. Bar 1:15 - 5:9; T. 12 Patr)" traditions, in the context of the Hasidic movement (which itself broke up into several groups during the period from 150 to 100 BCE)¹. This is really too diffuse for precise analysis. The work just done on piety-analysis for Q does show up a quite distinctive brand of piety with its own unity, which will be summarised in Chapter Four below. In order to support a similar literary unity, as Jacobson proposes, could one not focus attention on the spirit and themes of Deuteronomy itself (however briefly, given the overall dimensions of the present dissertation) and compare these with Q?

Certain theological themes are important for Dt. Are they also significant for Q? For example:

- (a) Dt. is convinced of the election of Israel by Yahweh, shown in the Covenant (5:22-33), but recognises Israel's infidelity in the desert (9:7-29); Q is similarly convinced of Yahweh's election of a chosen people, but the true Israel is to be found in the Q-community. At the same time Q is saddened by the lack of repentance of Jerusalem. (Lk 13:34f)
- (b) Both show a concern for the foreigner; the Deuteronomist is to love him (Dt 10:19); for Q it is the Gentile who is the one who by his wisdom and repentance shows up the false Israel (Lk 7:9; 10:13-15; 11:31f; 19)

1. A.R.Jacobson, "The Literary Unity of Q", *JBL*, 101/3, 1982, 385f and note 99.

- (c) The covenantal style of uttering blessings and curses in Dt (28:1-14, 15-68 and 27:9-26) is apparent in the macarisms and woes of Q

- (d) Dt's powerful exhortation on the need to keep the Law (6:1-25) is axiomatic for Q (Lk 16:17)

- (e) For Dt. mere external observances are not adequate: circumcision of the heart is essential, leading to the attention to justice for the orphan, widow and the stranger. The same spirit is apparent in Q (Lk 11:39-42, 42-44, 52)

- (f) Rewards are important for Dt, and they are temporal (7:12-15). Rewards feature highly for Q also, but for Q these are eschatological. (Lk 6:20-23; 12:33b-d, 3, 4). (Obviously one has to allow for the development of thought regarding the after-life in this case.)

- (g) Of minor significance might be Dt's teaching on witnesses (19:15-21) and Q's sending out of the disciples in pairs (Lk 10:1)

- (h) In the sending out on missionary work in both Dt. and Q, absolute trust in the power of Yahweh is stressed (Dt 7:17ff; Lk 10:1-20; 12:22-31)

- (i) Lastly in this short review of Dt/Q parallels, one should mention the three-fold deuteronomic citations in the temptation scene of Lk 4:1-13. These citations and the following quotation from Isaiah 61 in Lk 4:18f are set in programmatic fashion at the beginning of Jesus' public ministry.

On the other hand one cannot but notice how Dt is set aside in Q as regards Dt's teaching on clean and unclean animals (Dt 14:3-21, cf. Lk 10:7); on the centralisation of the cult (Dt 12:2-12; cf. Lk 13:34-35); and on its own stress on joy at the festivals (Dt 16:1-17; absent from Q). But these are perhaps not of great significance.

"That Q stands within the deuteronomistic tradition seems evident".¹ Jacobson holds that the deuteronomistic tradition is the key to the *literary unity* of Q. The above short review shows a common theological matrix in Dt and Q. Piety-analysis will show a *spirituality-unity* in Q. Short of carrying out an exhaustive study of the piety of Dt., it would appear that the piety of Dt is very similar to, but not so severe as, the piety of Q. There may well be a connection between Q and Dt. But the present writer is not convinced of Jacobson's interesting proposal. It would seem that there is much more than Q in Luke that is deuteronomistic.

1. A.R.Jacobson, loc. cit. 386. This was not at all evident to the present writer on first reading Jacobson's article

2.33 From Sequential Study to the Process of Abstracting Characteristics of Piety.

Having completed a sequential study of the Q material as it appears in Luke, it will be useful now to proceed directly to a similar sequential study of the special Lucan material. A concluding chapter (Chapter Four) will then endeavour to abstract the characteristics of piety shown in the Infancy Narratives, in Q and in L, so that comparisons may or may fail to be made. It is thought that by leaving this process of abstraction to the end, one will avoid the necessity of holding in mind conclusions from previous chapters while working through further lengthy sequential studies. This approach should, it is hoped, provide tighter continuity in the overall analytical comparisons, which are the objects of this dissertation.

Contents of Chapter Three

- 3.1 Introduction.
- 3.2 The Baptist's Preaching. 3:10-14
- 3.3 The Genealogy of Jesus. 3:23-28
- 3.4 Jesus' Visit to Nazareth. 4:17-21, 23, 25-30
- 3.5 The Catch of Fish. 5:4-9a
- 3.6 Old and New Wine. 5:39
- 3.7 Raising of Son of Widow of Nain. 7:12-17
- 3.8 The Galilean Women Followers of Jesus. 8:1-3
- 3.9 Departure for Jerusalem and a Samaritan Reception. 9:52-55
- 3.10 Farewell of a would-be Follower. 9:61-62
- 3.11 Parable of Good Samaritan. 10:29-37; Martha and Mary. 10:38-42; Setting for the Lord's Prayer and the Parable of the Persistent Friend. 11:1, 5-8
- 3.12 True Blessedness. 11:27-28
- 3.13 Warning against Greed. The Rich Fool. 12:13-21
- 3.14 Vigilance. 12:35-38
- 3.15 Reward. 12:47-48
- 3.16 Timely Reform: Parable of the Barren Fig Tree. 13:1-9
- 3.17 Cure of the Crippled Woman on the Sabbath. 13:10-17
- 3.18 Cure of the Man with Dropsy on the Sabbath. 14:1-6
- 3.19 Sayings on Conduct at Dinners. 14:7-10
- 3.20 Prudent Evaluation. 14:28-32
- 3.21 Parable of the Lost Sheep. 15:4-7
- 3.22 Parable of the Lost Coin. 15:8-10
- 3.23 Parable of the Lost Son. 15:11-32
- 3.24 Parable of the Dishonest Manager. 16:1-20; Two Applications of the Parable. 16:8b-12; Avaricious Pharisees are Reproved. 16:14-15; Parable of the Rich Man and Lazarus. 16:1a-31; Unprofitable Servants. 17:7-10
- 3.25 The Cleansing of the Ten Lepers. 17:12-18
- 3.26 The Coming of God's Kingdom. 17:20-21
- 3.27 The Days of the Son of Man. 17:28-32
- 3.28 Parable of the Dishonest Judge. 18:2-8
- 3.29 Parable of the Pharisee and The Tax-collector. 18:10-14
- 3.30 Zacchaeus. 19:1-10
- 3.31 Note on Procedure.

THE PIETY OF THE L-TRADITION

3.1 Introduction

In moving on to this third section, which is concerned with the piety of the L-material, a problem immediately arises: how does one define L? The Marcan and Q materials used by Luke can be fairly readily determined. But attempts to recognise a specific L-source with any precision are bound to be speculative:-

1. How can one be sure that some of this material is not indeed from Q, being omitted by Matthew as unsuitable for his purposes?
2. One must also consider the possibility of free composition by Luke (though as Marshall¹ argues, the general fidelity of Luke to his Marcan and Q sources, where these can be identified, makes one sceptical of suggestions that he freely created material on any large scale).
3. Studies of the supposed Aramaisms, Hebraisms and Septuagintal expressions do not² succeed in helping to identify the specific Lucan sources.
4. Furthermore one cannot be sure whether or not Luke is using (or not using but freely composing) a written or oral tradition (or both) in the non-Marcan, non-Q, verses of his Gospel.
5. One has also to consider whether the verses under consideration are pre-Lucan or not, and
6. Whether, if they are pre-Lucan, Luke cites them exactly or modifies them in the process of redaction.

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1. I.H.Marshall, Gospel, 31
 2. J.A.Fitzmyer, Luke I-IX, 116

These issues will recur in specific detail during the systematic piety-analysis which follows. But perhaps piety-analysis can side-step many of the niceties of textual-analysis and source criticism, since it is essentially concerned with the ideas, the behaviour, and the attitudes *behind* the text. Admittedly this is risky, since many a nuance is delivered via the grammar present, or the redaction, where detectable. But given the overall speculation involved in determining L precisely anyway, and the thorough-going uncertainties already referred to, it seems simplest here to define L as those verses in Luke 3-24 which are not Marcan and not Q. The search will concern itself with the Lucan gospel text of this "L" and examine it for consistency of piety. If a variety of conflicting pieties arise, then this L is obviously multi-composite in nature. If a single brand of piety emerges from these verses, then a more homogeneous source is indicated. This will then be compared or contrasted with Infancy-piety and Q-piety to determine the distinctive pieties brought together in this Gospel of Luke.

It is important for this study to analyse the piety of the L-tradition in Luke's gospel in order to clarify whether there is a distinctive piety in the Q material Luke uses as well as in the Infancy materials of chapters 1 and 2. At first glance there are some elements which are common to three or two of these sources¹, but the overall spirit of Q seems to be much more severe than that of L or of Chapters 1-2, while emphases on Temple piety, Synagogue worship, and on breadth or tolerance or joy in interpreting the law seem to vary quite remarkably as one passes from one source to another.²

As has already been indicated there will always be arguments on the precise assignment of Lucan verses to Q or L; but any good recent commentary will suit the broad nature of the problem under investigation: here the L-verses ascribed by J.A.Fitzmyer in The Gospel According to Luke I-IX, Doubleday & Co. Inc., New York, 1983, p. 83-84, are used as a broad guide of recent scholarship.³ However the study will concentrate on the L material of the ministry of Jesus, concluding at 19:10, in order to compare its piety with that of Q. Passion/Resurrection material is thus not considered here.

As has been done in this thesis for Q, there is presented below a sequential analysis of this L-material⁴ to draw out those factors which cast some light on the piety of L.

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1. e.g. an interest in the Baptist, Lk 1, 3:10-14 (L) and 3:7-9, 16b-17 (Q)
 2. Perhaps Luke has, as some have suggested, constructed a schema showing movement from intense Torah-piety through various stages culminating in Acts 15.
 3. noting the amendments in his second volume (1985) p. 1600
 4. For a critique of E.Schweizer's attempts at identifying a "Hebraizing" source in Luke see Fitzmyer, Gospel, 116 and 120-122

3.2 The Baptist's Preaching Lk 3:10-14

The advice of John here (in contrast to Q) lacks eschatological motivation or direct messianic relevance. It is a call to social concern for one's neighbour. "The radical character of John's eschatological preaching here yields to a different emphasis: assistance, honesty, and equity. In a sense John's counsel is of a mixed sort: on the one hand, he manifests a real concern for the neighbour (in a variety of ways), and yet, on the other, he does not seek to upset the existing social structure - even in view of the 'coming wrath'. He advocates the sharing of the fundamentals of life (v. 11), the avoidance of extortion, blackmail and intimidation (vv. 13-14). But he does not tell toll-collectors to sever their relations with the occupying power¹, nor does he counsel enlisted soldiers to give up their jobs (even as mercenaries). Indeed the last piece of advice he addresses to them, 'be content with your pay' (v. 14) does not even envisage the possibility of its being an unjust wage². For Luke's readers³ these practical ethical demands are examples of the "good fruit" of verse 8.

In terms of piety analysis, the practice of true piety shows itself in social concern.^{4,5}

1. They may of course have been collecting for Herod Antipas.
2. J.A.Fitzmyer, Gospel, 465.
3. Bammel thinks that Lk 3:10-15 is so much of a piece with Luke's own social teaching that it can only be regarded as the evangelist's replacement of something that was more radical in character and offensive to the ears of the Roman government. Jesus and the Politics of His Day, ed. Bammel & Moule, p 113, CUP, 1984, but see my comments on 3.1.2 page 170 above.
4. For the use of non-Lucan expressions as pointers to source-material see: Schürmann, Das Lukasevangelium, Freiburg, 1969, I, 169n.53. Manson, Sayings, 253f. It may be Q material omitted by Matthew.
5. See also E.Schüssler Fiorenza, In Memory of Her, p.125ff., SCM, 1983

Two points only will be mentioned in this area which have light to shed on the mental outlook of L, and therefore on its piety:

1. Jesus has his place firmly rooted in the *human* family created by God; he is a human son of God (and perhaps by implication stressing that he is humanly approachable).
2. In recording Jesus' genealogy back to Adam (and then to God), there is highlighted the universal significance of Jesus: he is not merely an Israelite, a son of Abraham; he is a significant member of the universal human race. He is son of God as also were the pre-Abraham characters.

As regards piety, the mental outlook in these verses show factors (Jesus' "universal" humanity, and the breadth of vision of L), which are to be noted elsewhere below in L.'

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1. As with the previous section, the source is debated. Schürmann, I, 200, sees the genealogy as a Lucan literary construction, a view which Marshall, *Gospel*, 159, considers to be beyond the evidence. And yet Schürmann, *Lukasevangelium*, 203, Grundmann, *Evangelium nach Lukas*, 94, see Luke as using previously-existing material. Fitzmyer, *Luke I-IX*, 491 agrees with the latter but points to the last item "son of God" as a Lucan addition. The piety is in accord with the L material, and seems to show a breadth and tolerance which is distinct from Q.

3.4 Jesus' Visit to Nazareth, Lk 4:17-21, 23, 25-50

In these verses one finds several points of interest in a study of the piety of L:-

1. Jesus is found teaching and worshipping in the traditional' synagogue setting. Although he is rejected on this occasion (by a lynch mob on the Sabbath!), he returns in L (13:10) to the synagogue, apparently as his normal place of worship without any hostility on his part to this centre of local Jewish community prayer. In 11:1 he prays "in a certain place", and in 21:37 he uses the Temple "by day" for teaching. In L we have here pointers to a piety which expresses itself as a matter of course through Jewish institutions.
2. Jesus expresses his mission in terms of a conflation of quotations from **Second Isaiah**: 61:1a,b,d; 61:2a: he is to bring "good news" to the poor², release to prisoners (perhaps³ to debtors in the jubilee-year), sight to the blind and forgiveness⁴ or relief for the down-trodden. Piety is to lead from synagogue practice into social concerns, as the tradition of the O.T. teaches.⁵

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1. W.Schrage, TDNT VII, 798-841
P.Billerbeck, "Ein Synagogengottesdienst in Jesu Tagen", ZNW 55, 1965, 143-161
L.Morris, The New Testament and the Jewish Lectionaries, London, 1964, 11-34.
 2. as Luke 6:20; 7:22; 14:13,21; 16:20,22; 18:22; 19:8; 21:3
 3. I.H.Marshall, Gospel, 182
 4. N.Rose, Alttestamentliche Motive, in der Christologie des Lukas, Gütersloh: G.Mohn, 1969, 153
 5. R.Albertz, "Die 'Antrittspredigt' Jesu im Lukasevangelium auf ihrem alttestamentlichen Hintergrund", ZNW 74, No 3-4, 182-206, 1983. The L verses grow, without bitterness, from a Jewish background. Q is not generous in acknowledging its Jewish roots.

The "good news" has a universalist dimension, again as expressed in the O.T. in Isaiah, Elijah and Elisha¹, following their rejection² by Israel³. The fulfilment of the typology⁴ occurs in Jesus who shows that no prophet is accepted in his native place, in spite of being anointed for the vocation of prophecy 4:18 (as in Is 61, cf. 1Ki 19:16; CD 2:12; 6:1; 1 QM 11:7).^{5,6} Three important aspects need to be noted in the L presentation of the prophet Jesus:

(a) L omits the harsh overtones of divine vengeance in LXX Is 61:2 καὶ ἡμέραν ἀνταποδόσεως;⁷

(b) L inserts the phrase from Is 58:6: ἀποστεῖλαι τεθραυσμένους ἐν ἀφ᾽ ἐνεί. The generosity of the whole Isaian verse is appropriate to the expansiveness and tolerance of L, in contrast to the radical severity of Q: "I have not chosen such a fast, says the Lord; but do thou loose every burden of iniquity, do thou untie the knots of hard bargains, set the bruised free, and cancel every unjust account." (Is 58:6)⁸

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1. I.H.Marshall, Gospel, 188f.
 2. L.C.Crockett, Luke 4:25-27 and Jewish-Gentile relations in Luke-Acts", JBL 88, 1969, 177-183.
 3. For an extensive bibliography on the rejection at Nazareth see I.H.Marshall, Gospel, 180-181
 4. R.T.France, Jesus and the Old Testament, London 1971, 48.
 5. I.H.Marshall, Gospel, 183
 6. Contra H.Schürmann, Das Lukasevangelium, I. Freiburg 1969, 229
 7. Stressing instead the grace of God, J.Jeremias, Jesus' promise to the Nations, London 1958, 38. But contrast the L verse in 21:22: "For this is the time of vengeance when all that scripture says must be fulfilled". For further inconsistency in L see next page n. 8.
 8. Contrast also the Q passage 14:26, 27 with Is 58:7d (καὶ ἀπὸ τῶν οἰκείων τοῦ σπέρματός σου οὐκ ὑπερύβει) i.e. "turn not from your own kin" (Jerusalem Bible transl., London, Darton, Longman and Todd 1966) in contrast to hating father, mother, wife etc. in Q.

(c) the emphasis in 4:21 on *ἡμέρων* is important for the eschatology of L. The era of salvation is present¹ for the hearers of Jesus and for the readers of the Gospel today. Jesus is thus no ordinary prophet, but the eschatological prophet. The same view of eschatology is apparent in the L passage Lk 17:20, 21 particularly: *ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν*. Contrast the Days of the Son of Man in Q (Lk 17:23-24, 26-27, 33, 34-35, 37b) or the Q sayings on vigilance and fidelity (in Lk 12:39-40, 42b-46)²

Passing reference should be made here to the mention of the widow in Lk 4:26. The interest of L in the feminine will reappear

at 7:12-17 (raising of the son of the widow of Nain),
 at 8:1-3 (the Galilean women followers of Jesus),
 at 10:38-42 (Martha and Mary),
 at 11:27-28 (the woman's beatitude),
 at 13:10-17 (cure of the crippled woman on the Sabbath),
 at 15:8-10 (woman and the lost coin),
 at 18:2-8a (widow and unjust judge)
 at 23:27 (the mourning women: "daughters of Jerusalem"),
 at 23:49 (the Galilean women as witnesses),
 at 23:56 (the Galilean women prepare spices and ointments, and observe the Law.)

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1. E.Fuchs, *IDNT* VII, 269-275 A.Debrunner, *IDNT* V, 554 n. 108
 2. But is L consistent? cf. Lk 12:35-38 on being ready for the master's return, and Lk 17:28-32 especially 17:30: "It will be the same when the day comes for the Son of Man to be revealed". L reflects tensions in attempting to understand the prophet who has come, and the revealing of the Son of Man which is to come. The "either/or" argument is becoming a "both/and" understanding, in a context of prophetic and apocalyptic Judaism. The tensions may also reflect the possibility that L is not a single source. (On sources in L see Fitzmyer, *Gospel I-IX*, 82-106.)

This sympathetic¹ presentation of the significance of women in the Gospel is an important feature of L, in marked contrast to the severity of Q which ignores women totally.²

As regards piety-analysis, the verses show the practice of the traditional piety of Jewish life and institutions, and a concern with social caring. There is a universalist dimension running through the verses. Salvation has already begun, but harsh elements of the traditional picture of vengeance have been excised. The feminine aspect of witness is becoming important.

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1. It is interesting that while Matthew copies Mark's account of the cure of the daughter of the Syrophenician woman (Matt 15:21ff; Mark 7:24ff) Luke omits this. Is it perhaps left out because of Luke's sensitivity to the apparently harsh words of Jesus to the woman? (Uncleanness, begging, scraps of food, and dogs appear (in L) in the Dives/Lazarus story in Luke 16:1-31 where a lowly outcast is helped.)
 2. Of course women are to be mentioned under the topic of divorce in 16:18 and as a mother, wife or sister to be hated in 14:26,27.
 3. Scholars vary in their opinions regarding the source of these verses: some consider the text to be a Lucan redaction of Mark 6:1-6, others (e.g. Schürmann, I, 241-244) see definite signs of pre-Lucan composition. For a fuller summary see Marshall, Gospel, 179 and Fitzmyer, Luke I-IX, 527. The verses show a piety consistent with the other L material studied below, and a different spirit from the Q piety.

3.5 The Catch of Fish. Lk 5:4-9a

In contrast to the rejection of Jesus at Nazareth (4:16-30) there now follows, as a foil¹, the account of a conversion experience featuring Simon Peter² (a figure totally absent from Q).

Jesus takes the initiative in 5:4, telling Simon to take the boat to deep waters and lower the nets for a catch. Peter, addressing Jesus as ἐπιστάτα (5:5, but also 8:24, 25; 9:33, 49; 17:13)^{3,4} in spite of the past night's experiences obeys in faith (ἐπὶ δὲ τῷ ῥήματι σου) and becomes full of θαμβος and a feeling of unworthiness at the result, addressing Jesus as κύριε and recognising himself as ἁμαρτωλός (5:8).

The episode⁵ is part of the L tradition holding Peter in esteem (see also Jesus' prayer for Simon in 22:31-32 and the acknowledgement of a resurrection appearance to him in 24:34). This esteem for Peter is also apparent in Luke's handling of the Marcan material, where he omits the rebukes of Jesus to Peter in Mk 8:32-33 and Mk 14:37, but features "Simon's call" (Mk 5:3,10), his first place among the Twelve (Mk 6:14), his role as spokesman for the disciples (Mk 9:20, 33; 18:28), his close association with Jesus, along with James and John (Mk 8:51; 9:28), and his denial of Jesus (Mk 22:33-34, 54b-60)".⁶

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1. H.Conzelmann, The Theology of St. Luke, New York: Harper 1960, 42
 2. J.K.Elliott, "Κηρύξας: Σίμων Πέτρος: ὁ Πέτρος: An examination of New Testament Usage", Nov. T. 14, 1972, 241-256. esp. 245f.
 3. A.Oepke, TDNT II, 622f
 4. O.Glombitza, "Die Titel διδάσκαλος und ἐπιστάτης für Jesus bei Lukas", ZNW 49, 1958, 175-278.
 5. For structure see Michael Theobald, "Die Anfänge der Kirche: zur Struktur von Lk 5:1-6:19", NTS 30, 91-108, 1984
 6. J.A.Fitzmyer, The Gospel According to Luke I-IX, Doubleday & Co. Inc., NY 1981, 564

The attitude of Peter reflects the O.T. piety as "fear of the Lord" (cf. Job 42:5f; Ex 33:20; Jdg 6:22; 13:22; 1Ki 17:19-24; Is 6:5). But the reader's knowledge of the "full story" of Peter brings to this fear of the Lord an acute awareness of those lurking sinful dispositions in all followers of Jesus which can lead to denial and apostasy. It is Luke who adds to the L material $\mu\eta\ \rho\omicron\sigma\theta\omicron\upsilon$ (5:10). If one leaves this aside, and ignores the reader's full knowledge of Peter, L on its own here simply depicts the traditional O.T. piety whereby the sinner recognises in fear his unworthiness in the presence of the holy.

Scholars argue on the source(s) behind these verses. For a review and summary of this see e.g. J.A.Fitzmyer, Gospel I-IX, 558-564. Fitzmyer's conclusion is that "the whole episode is thus composed by Luke from transposed and redacted Marcan material and other material from Luke's private source" (op. cit. 560). And so, it is with caution that one considers the piety of these verses as L piety.

For the study of piety in L the episode shows Peter as a model of θαύματος, wonder and fear perhaps containing a recognition of the divine¹, and the profound unworthiness in the presence of the holy^{2,3} (A similar model occurs in the L material at 18:13).

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1. H.Schürmann, Das Lukasevangelium, Freiburg I, 1969, 270.
 2. W.Dietrich, Das Petrusbild der lukanischen Schriften, Stuttgart, 1972, 49-51.
 3. K.H.Rengstorf, Das Evangelium nach Lukas, Göttingen, 1937, 74

3.6 Old and New Wine. Lk 5:39

This proverbial saying¹ is generally said to be used ironically². Plummer³ comments: "The prejudiced person will not even try the new, or admit that it has any merits. He knows that the old is pleasant, and suits him, and that is enough: he is not going to change".

Problems arise in allocating the text to Luke's special source. Is v. 39 merely a Lucan comment on the foregoing (from Mark), added on the catchword principle? (Thus Marshall, Gospel, 222). On the other hand the verse is seen by some (e.g. J.Schmidt and H.Seesemann) to contradict the previous two sayings. Furthermore the thought expressed may be found in pre-Lucan writers e.g. Sir 9:10b and b. Berakot 51a. (thus Fitzmyer, Luke I-IX, 601f). The irony and wit are quite compatible with the spirit of L (in contrast to Q).

This L verse seems to be used by Luke to support a more expansive and joyful piety (contrast Q) which, instead of stressing practice of frequent fasting,⁶ sets its priority in the celebration of the wedding feast of the Bridegroom.⁷

1. Sir 9:10; P.A. 4:20; H.Seesemann TDNT V, 163
2. I.H.Marshall, Gospel, 222, 228.
J.A.Fitzmyer, Luke I-IX, 602
3. A.Plummer, Gospel According to St. Luke, Edinburgh, 1969⁵, 165
4. J.Schmidt, Evangelium nach Lukas, Regensburg: Pustet, 4th edition, 1960, 126
5. H.Seesemann, TDNT, 5, 165
6. e.g. the Jewish practices of fasting for the expiation of sins on the Day of Atonement, Lev 16:29-31, or for penitence (1Ki 21:27; Joel 1:14; 2:15-17; Is 58:1-9) or mourning (Esth 4:3). See Fitzmyer, Gospel, I-IX, 596.
7. The bridegroom figure was used of Yahweh in O.T.: Ho 2:18, 21; Ezk 16; Is 54:5-8; 62:5; Je 2:2; cf. E.Stauffer TDNT I, 653f; and J.Jeremias TDNT IV, 1101f.
The application of the figure to Jesus may have been made by Jesus himself (H.Schürmann, Das Lukasevangelium, Freiburg, I, 1969, 296).
This would be an appealing image for the feminine element already detected in L, viewing Jesus as the bridegroom of the New Israel. (cf. the wedding feast in Jn 2:1-10, where the female presence is significant, and where it is demonstrated that in fact the new wine is indeed "good".)

3.7 Raising of son of widow of Nain. Lk 7:12-17

These verses contain features of piety already noted: an (implied) respect for the prophets' of old; a view of Jesus as compassionate, especially towards women, (note how *πλαγχνίζομαι* occurs in 7:13; 10:33 and 15:20, all in the L source): the exemplar, Jesus, disregards the restrictions of the Law (Nu 19:11, 16) when charity invites², indicating the breadth and tolerance of L already mentioned; finally L expresses its understanding of Jesus as "a great prophet"³ in whom "God has visited his people" (7:16). His action in Nain produced awe which expressed itself in giving glory to God⁴ (7:16), but the awe is engendered by the compassionate activity of this prophet who serves the poor, the imprisoned, the blind and the down-trodden, and even those in the grip of death.⁵

The story is located by Schürmann (*Lukasevangelium*, 403-405,) in the preaching of the Palestinian Jewish church. Schürmann (op. cit. 401) rejects Dibelius' suggestion on the Lucan editing (implying that Luke created the emphasis on Jesus' compassion on the widow). Marshall depicts the Lucan language so apparent in the passage (*Gospel*, 284-287). But behind all the textual debate there appears to be a piety consistent with the rest of L.

The piety of the passage, in summary, shows a breadth of vision which goes beyond the law when charity suggests, and which sees in Jesus the compassionate prophet⁶.

1. Elijah and Elisha, 1Ki 17:17-24; 2Ki 4:18-37
2. For a less narrow picture of the Jewish attitude to the Law see E.P.Sanders. *Jesus and Judaism*, SCM 1985, 245-267.
3. Perhaps the eschatological prophet (as G.Friedrich, *TDNT* VI, 846) cf. Deut 18:15-18. As also F.Hahn, *Christologische Hoheitstitel*, Göttingen, 1964², 379 contra O.Cullman, *The Christology of the New Testament*, London 1959, 30.
4. Note the "awe" of 7:16 and 1:65; "the whole of Judaea" in 7:17 and 1:65; the visitation of his people by God, in 7:16 and 1:68; and the glorifying of God, in 7:16 and 2:20. While the Christology of these L verses (12-17) is quite advanced it is not yet the *ὁ νόμος ὁς ἐστὶν χριστὸς κύριος* of 2:11.
5. J.A.Fitzmyer, *Gospel According to Luke I-IX*, Doubleday & Co., Inc., N.Y. 1981, 660
6. The title *προφήτης* used for Jesus has been picked up by Luke from the tradition before him (Fitzmyer, *Gospel I-IX*, 213-215 on the theology of Jesus as prophet in Luke). But is it not the *compassionate* prophet which seems to distinguish L from Q in this area?

3.8 The Galilean Women Followers of Jesus Lk 8:1-3

Jesus allows to follow him, women he had cured (8:2), at least one of whom was married. Schürmann wonders if these verses along with 7:11-17, 7:36-50 and 8:2-3, might perhaps reflect a Sitz im Leben in the early community's consideration of the role of women.¹ The approach of L towards women is quite different from that expressed in for example Jn 4:27 or Pirke 'Abot 1:5. (cf. Str.-B, 2:438 for a picture of contemporary Judasism).

There is a clear distinction between "the women" (cf. Acts 1:14) and the Twelve, but the criteria for the distinction are not given. The women's ministering extends to the Twelve² as well as to Jesus. Although in a "ministering" role, the women are key witnesses to the Jesus story (both before the resurrection: 7:12-17; 8:1-3; 10:38-42; 11:27-28; 13:10-17; 23:27; 23:49; 23:56, and after: 24:6; 24:10; Acts 1:14). One could speculate that the Lucan Infancy Stories arose from within such a female following.

As regards piety the L material's suggestion that Jesus broke the taboos of contemporary Judaism in itself contributes to a less severe interpretation of how one should "walk the way of the Lord". That it included specifically the devotion of women, may have contributed to the brand of piety³, reflected in L, which shows more gentleness and warmth than, for example, one finds in Q.⁴

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1. H. Schürmann, Das Lukasevangelium, Freiburg, I, 1969, 448
 2. curiois in B, D, W, θ (contrast a few mss of the Heyschian tradition (A), the Lake family of minuscules, and some O L texts, along with Vg^{cl}). See further Fitzmyer, Gospel I-IX, 698
 3. of Jesus, and therefore as model of the L community.
 4. Bammel uses this passage to argue against the idea that the first followers of Jesus adopted a piety of the Anawim. (To link this with a similar dismissal of the προσδεχόμενοι of Luke 2:25,38 is perhaps indiscriminatory.) E. Bammel, Jesus and the Politics of His Day, CUP, 1984, p. 115.
As D.L. Mealand points out "it is not implausible that a poor itinerant preacher of a new age should accept gifts and hospitality". (Poverty and Expectation in the Gospels, London SPCK, 1980, 106)

Note:

Before moving on to the central section of Luke's gospel (9:51-19:44) it is useful to recall the work of Jacobson on the Literary Unity of Q, mentioned in Chapter Two of this thesis. David P. Moessner¹ has attempted to show, fairly convincingly, that Luke 9:1-50 is a pre-view of this central section, depicting Jesus as one who encapsulates and consummates the Exodus drama as the prophet like Moses of Deuteronomy. Moessner's evidence however goes far beyond the Q material in Luke. To the present writer it would appear that Jacobson has either captured a kernel existing in Q, which *Luke* has caused to grow right through his gospel material in 9:51-19:44, or that the Lucan Q material had its Deuteronomistic dimension inserted into it by Luke. Jacobson does not appear to analyse the Matthean Q sufficiently to exclude this latter possibility.

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1. D.P.Moessner, "Luke 9:1-50", JBL 102 1983, 574-605 especially p. 602
 2. A.Jacobson, "The Literary Unity of Q", JBL 101 1982, 366-389

3.9 Departure for Jerusalem and a Samaritan Reception. Lk 9:52-55

Luke's special source shows an interest in the Samaritans: 9:52-55; 10:30-37; 17:11-19; cf. Acts 1:8; 8:1-13, 14, 25; 9:31; 15:3. Galilean pilgrims to Jerusalem often avoided Samaria, by going through Perea, (cf. Mk 10:1). True to Luke's vision of the universality of salvation, Jesus approaches (deliberately as a consequence of 9:51) the Samaritan¹ village, is rejected², and then rebukes James and John who wish to meet hostility with hostility. Jesus is thereby rejecting as his own the role of the fiery reformer Elijah³ (2Ki 1:10-12), (as Q also testifies Lk 7:18-22), a role which in any case would be foreign to the understanding of the Samaritans with their own spirituality based on the Pentateuch.

Universalism (not racial prejudice) and gentle purposefulness (not retributive punishment for those in opposition) are features which seem to colour then piety of L as a result of this incident.⁴

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1. cf. M.S.Eslin, "Luke and the Samaritans", HTR 36, 1943, 273-297.
 2. J.Jeremias, TDNT, VII, 88-94, and Josephus, Ant., 20.6, 1 118-123 and Jewish Wars, 2. 12, 3 §§232-233.
 3. at least implied. The text "even as Elijah did" is present in mss. A, C, D, W, (H) etc., but absent from mss. P 45, P 75 and the Heyschian tradition in general. But see arguments for retention of this and 9:55-56 in J.M.Ross, "The Rejected Words in Luke 9:54-56", Exp. Times, 84, 1972-73, 85-88.
 4. Some mss. in the D, θ, and Koine tradition add καὶ εἶπεν οὐκ οἶδατε ποίου πνεύματος ἐστε to verse 55, and some add to 55 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι. These variants amplify the spirit noted above.

The commitment of the disciple to Jesus is to be even greater than that of an Elisha for Elijah (1Ki 19:20) who destroyed his plough after obtaining permission to kiss farewell his father and mother.

In 9:62 Jesus does not in fact forbid the would-be follower from making his domestic farewells (contrast the Q passage of 9:60). What he does is to stress the total commitment which will be required in order to be fit for the kingdom of God.

True piety, by implication, transcends natural feelings of affection. But these are at least considered by L.¹

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1. Scholars differ widely in allocating this text to a particular source e.g. Marshall (Gospel, 408) and Hengel (Nachfolge und Charisma, Berlin 1968, 4 n. 10) allocate it to Q. Hahn (Christologische Hoheitstitel, Göttingen, 1964 2nd ed. 83 n. 4) sees the text as derived from a recension of Q unknown to Matthew. Manson (The Sayings of Jesus, London, 1949 72) and Fitzmyer (Luke I-IX, 833) allocate it to L. Others see the text as created by Luke (Dibelius, Die Formgeschichte der Evangelien, Tübingen, 1971, 6th ed., 159 n. 1); Lührmann, Die Redaktion der Logienquelle, Neukirchen, 1969, 58, n. 5; Schulz Q-Die Spruchquelle der Evangelisten, Zürich, 1972, 435, n. 239). The spirit of the verses suits both Q and L: Q in so far as the urgency of the times would dispense with the formalities of leave-taking: and L in so far as the feelings of affection are at least considered. Several strata may be interwoven here.

3.11 Parable of Good Samaritan. Lk 10:29-37 Martha and Mary. Lk 10:38-42 The setting for the Lord's Prayer and the Parable of the persistent friend Lk 11:1, 5-8

From the point of view of piety it is useful to consider these three areas together. To be an inheritor of eternal life one has to keep the Law¹. In practice, according to L, this involves doing works of charity, active listening and prayer:

- 1) love of neighbour², as exemplified by the despised Samaritan (perhaps with an ironical dismissal of the ritualism³, of the priest and the levite who may have been unwilling to defile themselves by contact with a seemingly dead body),
- 2) taking time to listen to the teacher, Jesus, (exemplified in verses 38-42 where Jesus encourages women to listen to his teaching, contrary to the normal practice⁴ of Jewish teachers or to the general role-expectations⁵ for women to be solely concerned with domestic duties);⁶
- 3) prayer to the Father (as exemplified by Jesus, both in his own life (11:1), in his model prayer (11:2-4), and in his parable of the persistent friend (11:5-8).

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1. Dt 6:5 and Lv 19:18; for the linking of command and parable cf. also "The commandment to love your neighbour as yourself and the parable of the good samaritan (Luke 10:25-37)" Norman H. Young, Andrews University Seminary Studies, 21, 265-272, 1983
 2. for Jewish exclusion of aliens from consideration as neighbours see Fichtner and Greeven, TDNT VI, 311-318.
 3. Derrett, "Law in the New Testament: Fresh Light on the Parable of the Good Samaritan", NTS, 11, 1964-65, 22-37, or J.D.M.Derrett, Law in the New Testament, London, 1970, 211-217. See also J.Mann, "Jesus and the Sadducean Priests, Luke 10:25-37," J.Q.R. ns 6, 1915, 415-422.
 4. cf. A.Oepke, TDNT I, 781f. e.g. "The man who teaches his daughter the Torah teaches her extravagance" (Sota 3,4; cf. bSota, 21b).
 5. even of E.Laland, "Die Martha-Maria Perikope Lukas 10, 38-42", ST 13, 1959, 70-85, who sees the story as being used to instruct women on the *entertaining* of travelling missionaries!
 6. cf. also S.G.Wilson, Luke and the Law, C.U.P. 1983, with comments on Luke's unusual identifying of "law" and "custom" (ethos).

The piety advocated here is therefore of a type which finds its roots in the Law's essentials', and is exemplified in the unlikely cases of a Samaritan, or Jewish women, or a non-establishment lay preacher. It is characterised by an openness to God's presence in the unconventional. It encourages private prayer (which may have formal elements cf. "when he had finished" 11:1), as well as group-characteristic prayer (as requested in 11:1), with both persistent prayer² of petition 11:5-8 and also practical social care 10:29-37.

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1. For an airing of the anti-Jewish implications of the text and a critique of Kümmel's views on the theology allegedly present in the parable see E.P.Sanders, Jesus and Judaism, SCM, 1985 chapter 9 and pages 36-38.
 2. cf. D.R.Catchpole "Q and the friend at midnight (Lk 11:5-8/9)", J. Th. St. ns 34, 407-424, 1983. The source of the Lucan text is debatable.
On the persistence of the friend see: J.Derrett, "The Friend at Midnight: Asian Ideas in the Gospel of Luke", in C.K.Barrett, ed., Donum Gentilicium, Oxford, 1978, 82; and J.Jeremias, The Parables of Jesus, SCM, London, 1972, 157-160
 3. On the source as created by Luke see G.Sellin, "Lukas als Gleichniserzähler", ZNW, 65, 1974, 166-189, and 66, 1975, 19-60. For a recent counter-argument see E.Flood, More Parables for Now, DLT, London, 1981, 96.
On the significance of the Samaritan in the parable see J.Jeremias, The Parables of Jesus, SCM, London, 1972, 202-205.

3.12 True Blessedness. Lk 11:27-28

The pericope follows naturally upon the preceding section of L with its reference to ties of friendship. Jesus here teaches that true blessedness is not a matter of family ties' but rather consists in hearing and doing the word of God. Jesus listens to the woman but then emphatically corrects her enthusiastic outburst.

Presumably, therefore, the truly pious follower will both hear and carry out in practice the word of God, (without being too personal and gushing with one's ascription of praise to God's instruments)

3.13 Warning against greed. The rich fool. Lk 12:13-21

These verses have nothing to say on piety apart from the general point that it is foolish to set one's priority on riches. The source, as L, is very doubtful.². In content³ the passage resembles the following Q passage 12:22b-31.

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1. "The parallelizing of the two macarisms and their connection with a Greek adversative particle indicates that the saying opposes religious claims made on grounds of motherhood but not on the grounds of discipleship". E.Schüssler Fiorenza, In Memory of Her, SCM Press, 1983 p. 146
 2. I.H.Marshall, Gospel, 522
 3. On the Wisdom background to the parable see E.W.Seng, "Der reiche Tor", Nov T, 20, 1978, 136-155. On the life-situation see J.Derrett, Studies in the New Testament, vol. ii, Leiden 1978, 99-120.

3.14 Vigilance. Lk 12:35-38

This passage also has nothing to say on piety apart from the general warning about being unprepared for the return of the master. It is debated¹ if this is L material. In content and spirit it closely resembles the adjacent Q verses 12:39-40, 42b-46.

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1. cf. I.H.Marshall, Gospel, 533 (following Bultmann HST 118). For L- as the source see W.Grundmann, Evangelium nach Lukas, 264; D.Lührmann, Redaktion, 69; C.H.Dodd, Parables, 127-132; Fitzmyer, Luke 10-24, 984f.

3.15 Reward. Lk 12:47-48

The source is again highly doubtful¹. In favour of L is the shift of theme - from trustworthiness to knowledge of the master's will, and the typically less harsh consideration at the judgement due to the modifying circumstances associated with ignorance. I.H.Marshall² links the saying with the tradition which contrasts unwitting sins with witting sins (Nu 15:30; Dt 17:12; Ps 19:13; 1 QS 5:12; 7:3; 8:17; 8:22; 8:24; 9:1f; CD 8:8; 10:3 BB 60b; SB II, 192). The original context is unknown³ so it is not clear which groups of people are relevant: church leaders and laity (Klostermann⁴, Creed⁵), scribes and Jewish people (Jülicher⁶); Jews and Gentiles (Wellhausen⁷). Seesemann⁸ regards it as a general principle. The verses may be useful in linking piety with a spirit of preparation for the master's return, and knowledge of his will.

Fitzmyer has no hesitation in ascribing the verses to L, these verses being unique to Luke's gospel. (Luke 10-24, 991).

As regards piety-analysis, punishment is not meted out by automatically applying the law as a basis of judgement: knowledge and culpability are linked. These verses imply that the disciple's way of life is to be directed towards a final end and is to be connected with responsibility for the master's will according to one's lights.⁹ This consideration of circumstances is an important view-point of L.

1. Ibid. 533
2. Ibid. 544
3. H.Seesemann, TDNT V, 173
4. E.Klostermann, Das Lukasevangelium, Tübingen, 1929², 140
5. J.M.Creed, St. Luke, London 1930, 178
6. cf. I.H.Marshall, Gospel, 544
7. J.Wellhausen, Das Evangelium Lucae, Berlin, 1904, 69
8. J.Fitzmyer, Luke I-IX, 84, includes 12:49 and 12:54-56 in L. For contra see I.H.Marshall, Gospel, 545. The verses add little to the above as far as piety is concerned. Verse 56 is not interested in any delay: the time for repentance is now: τὸν καὶρὸν δὲ τοῦτον

3.16 Timely reform: Parable of the Barren Fig Tree. Lk 13:1-9

While pointing out that temporal calamities need not be taken as punishment for sins (cf. the attitude shown in Jn 9:1f and Job 4:7; 8:20; 22:4f), these verses emphasise that all men must repent in time in order to receive final mercy. It is typical of the less harsh approach of L (compared with Q) that the fig tree' in the parable is not cut down immediately but is in fact given a further year to fulfil its potential.²

For piety analysis the verses reject the mentality which links temporal calamities with personal sin. Further, the example of the Galilean Jesus is one which has no part to play with sectarian allegiance: he does not join the Galileans in criticism of Pilate but adds a reference to a Jerusalem accident in order to challenge his hearers to repentance. As with the delayed destruction of the fig tree the period of grace is to be used profitably by all who are still alive.

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1. C.H.Hunzinger, TDNT VII, 755-756: The thrust of the parable is clear: "as a final period of grace is given to the fig tree, so Jesus' summons to repentance goes forth in the short period of grace before God's judgement; it is the last hour."
 2. On motives within pious repentance see J.Denney, "Three motives to Repentance, Luke 13:1-9", Expositor, 4/7, 1893, 232-237

3.17 Cure of the Crippled Woman on the Sabbath. Lk 13:10-17

These verses portray both signs and words of Jesus. His natural pity for the woman (a "daughter of Abraham")² causes Jesus to release her from "the bonds of Satan" (13:10) in the public³ synagogue on the sabbath. The opposition to Jesus is exposed for its hypocrisy (v. 15) and obduracy (v. 17). The appropriate response to God's work⁴ in Jesus should be to give glory to God (v. 13 and v. 17).

As regards piety, Jesus is seen to be fulfilling the practice of the Law on the Sabbath; but when he notices the woman's suffering then the demands of charity take priority over the normal practice of the Law⁵ as depicted in Luke.

3.18 Cure of the Man with Dropsy on the Sabbath. Lk 14:1-6

The considerations of the previous paragraph apply here. Easton (Gospel, 225) considers the story as forming a pair with 13:10-17 in L since all or most of the intervening material is from Q. Lucan composition is responsible for much of the episode (Fitzmyer, Luke 10-24, 1038f; and F.Neiryneck, "Jesus and the Sabbath: some observations on Mark 2:27", Jésus aux origines, (ed. J.Dupont), Gembloux, 1975, 227-270)

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1. J.Wilkinson, "The Case of the Bent Woman in Luke 13:10-17", Evangelical Quarterly 49, 1977, 195-205.
 2. A.Oepke, TDNT I, 781: "the honourable title 'daughter of Abraham' is rare in Rabbinic literature as compared with the corresponding 'son of Abraham'"
 3. It may be going too far to apply to the role of women in the church today this picture of Jesus calling the women forth from her place in the congregation. That is hardly the point of the story.
 4. Implied from v. 13. A typical Lucan motif.
 5. cf. J.G.Dunn, "Jesus and the constraint of law (A.E.Harvey, Jesus and the constraints of history 1980)", J. St. N. T. No 17, 10-18, 1983.
See also E.P.Sanders: "the laying on of hands (Luke 13:13) is not work", in Jesus and Judaism, SCM, 1985, 226.

3.19 Sayings on conduct at dinners. Lk 14:7-14

The passage is directed firstly at guests (14:7-11) and then at hosts (14:12-14).

Guests should notice that status within a group depends on God (indicated by the divine passives $\tau\alpha\pi\epsilon\iota\upsilon\omega\theta\acute{\eta}\nu\epsilon\tau\alpha$ and $\acute{\upsilon}\psi\omega\theta\acute{\eta}\nu\epsilon\tau\alpha$ in v. 11), not on one's self-esteem. Hosts should not try to do good with a view to receiving good in return: they should concentrate on the needy and leave the matter of recompense to God.

The reversals of the first section have an affinity with Lk 1:48,52. The second section recalls Q passages concerned with reward (e.g. 6:32,33; 12:31 and theme of eschatological reversal in the woes 6:24-26). Indeed verse 11 may be from Q, since it is very close to Matt 23:12 and it concludes the parable of the Pharisee and the Tax Collector in Luke 18:9-14.

As regards piety-analysis, belief in the resurrection of the upright is presumed by Jesus and his audience of Pharisees and lawyers of 14:3. The passage indicates the spirit within which piety should operate: humble trust in God, together with concern for the poor and unfortunate.³

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1. G.Bertram, TDNT VIII 608. Exaltation in the N.T. is the work of God alone. The thought of social stratification is alien to the N.T.: true exaltation is blessing with an eschatological reference to it. See 6:38.
 2. However note 6:27-33; 12:31
 3. Fitzmyer (Gospel 10-24, 1047, 1985) notes how the crippled, the lame and the blind are also excluded from the community meal in 1QSa 2:5-6. cf. 2Sam 5:8 (LXX). They are also excluded from the eschatological war of the sons of light against the sons of darkness in the Qumran War Scroll 1QM 7:4. For O.T. background to Jesus' counsel see Tob 2:2 and Deut 14:28f; 16:11-14; 26:11-13

The parables of the Rash Builder and the Rash King² indicate the need for long and serious reflection (καθίνας in verse 31) before embarking on a course of action (discipleship) perhaps beyond one's capabilities.

This L material has no obvious reference to piety for this present study, apart from indicating the need for meditation (prayerful?) on the serious nature of the undertaking ahead. ἐκτέλεσαι in verse 29, a N.T. hapax, might direct the person meditating to Deut 32:45; 1Ki 14:15; 2Mac 15:9. Unlike Q³, the passage respects the freedom of the individual to refrain from undertaking discipleship.

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1. Prudent evaluation is positively discouraged in 10:4 and 12:22b-31 (Q)
 2. Plummer, St. Luke, Edinburgh 1969⁵, 364.
 3. See especially Lk 6:49: ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου...
Also see 11:23: ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν...

3.21 Parable of the Lost Sheep'. Lk 15:4-7

The audience here includes herdsmen, who were despised socially (see above p. 35). The story points to God as the shepherd who rejoices now (rather than at the last judgement)², over the repentance of the sinner.³

Once again L is much less severe than Q in its picture of God, (note the joy of God in v. 7), and therefore in its piety⁴. Contrast Q's attitude to sinners in 6:32f; 12:5, 10; 13:24-28; 19:22-24; but note too 7:34. However the debate⁵ on the source of these verses is quite vigorous and prohibits one from making a clear piety-analysis.

For piety, the picture shows a God who cares for and seeks out the sinner.

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1. cf. I.H.Marshall, Gospel, 598 for taking this as L material (contra Fitzmyer, Luke I-IX, 84).
 2. L.Schoff, "Das Gleichnis vom verlorenen Sohn", ZTK, 68, 1971, 32-35: salvation is not for those who appear to be righteous but for those who truly repent; the joy of salvation is not to be delayed till the judgement.
 3. The audience includes Pharisees: the polemics against them (as careless shepherds) may have included this story with Ezekiel 34 as a background. Thus K.E.Bailey, Poet and Peasant: a literary-cultural approach to the Parables in Luke, Grand Rapids, 1976, 147. It is difficult to see the lost sheep as an example of repentance. But the loss of one sheep does seem to destroy the flock's wholeness. (See footnote 1 on next page).
 4. For piety today based on this cf. "The Church that changed its name" (a modern parable on the lost and found of LK 15), Vernon J. Jahnke, Currents in Theology and Mission, 11, 49-53, 1984
 5. cf. Fitzmyer Luke 10-24, 1073

3.22 Parable of the Lost Coin. Lk 15:8-10

This parable¹ matches the previous verses with a female central figure demonstrating God's attitude to the sinner². The implications for piety are the same, although instead of a moderately-rich shepherd the central figure is now a poor woman.

For piety it is interesting to see God depicted in terms of initiative and care. (Elsewhere Q has no references to women. This feminine dimension would indicate the L source for 15:8-10.)

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1. This may be from Q according to E. Schüssler Fiorenza, In Memory of Her, SCM Press Ltd., 1983 p. 131. cf. also J. Lambrecht, Once More Astonished: the Parables of Jesus, N.Y. Crossroad, 1981, pp. 24-56; J.Jeremias, Parables of Jesus, SCM, 1972, 133; E.Linnemann, Parables of Jesus, London, 1966, 65; F.Schnider, Die verlorenen Söhne, Göttingen, 1977, 28-42, 85-87; J.Jeremias, "Tradition und Redaktion in Lukas 15", ZNW, 62, 1971, 184-185, and Die Sprache des Lukasevangeliums, Göttingen, 1980, 248; J.Dupont, Jésus aux origines de la Christologie, Louvain, 1974, 334-335 and note 9. For a synopsis of recent study see E.Flood, Parables for Now, DLT, London, 1981, 88-89.
 2. For background details see J.Jeremias, The Parables of Jesus, SCM, London, 1972, 134-135; J.Derrett, "Fresh Light on the Lost Sheep and the Lost Coin", NIS 26, 1979, 40-42; K.E.Bailey, Poet and Peasant, Grand Rapids, 1976, 156-158. For authenticity see J.Jeremias, Die Sprache des Lukasevangeliums, Göttingen, 1980, 245.

3.23 Parable of the Lost Son.¹ Lk 15:11-32

The parable, like the preceding two, concerns repentance: all three show God's initiative in taking action², all are concerned with that which is "lost" being "found", and all conclude with communal joy at the restoration of the sinner to the community.

The longer parable takes time to develop the inner attitudes of the sons³ and of the father and may be said to depict Jesus' negation of the Law as sole mediator in reconciliation. It is obvious, for a study of piety, that the father⁴ needs no persuading to forgive: before the son had said anything the father recognises him from a distance, ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχνηλον αὐτοῦ καὶ κατεβίβλησεν⁵ αὐτόν.

With regard to the elder brother it is the father who again takes the initiative in going out to the son and persuading him to be reconciled.⁶ This son has dutifully kept the externals of the law⁷ and is bitter at having received no reward: he omits any respectful address to his father, criticises him, and casts aspersions⁸ on the character of "this son of yours" (whom he will not call "brother"). By contrast the younger son has been restored immediately to his former status⁹ quite gratuitously.

1. Interesting comparisons with the grace/law tensions in Matt 20:1-15 may be found in Rudolf Hoppe, "Gleichnis und Situation: zu der Gleichnissen vom guten Vater (Lk 15:1-32) und gütigen Hausherrn (Matt 20:1-15)", Bib Z ns 28 No 1, 1-21, 1984
2. In the parable of the prodigal son the father twice takes the initiative in going out to both sons: 15:20 and 15:28
3. For development see e.g. I.H.Marshall, Gospel, 607-613 and A.Plummer, Gospel according to St. Luke, Edinburgh, 1965^s 3712-380.
4. For the use of πᾶτερ in Q and the synoptics generally see Schrenk, TDNT V 985-996
5. The κατα- should be noted: "kissed him tenderly". Plummer op. cit. 375
6. cf. N.Geldenhuys, Commentary on the Gospel of Luke, London 1950, 409.
7. J.D.M.Derrett, Law in the New Testament, London 1970, 116-121
8. I.H.Marshall, Gospel, 612
9. The symbols of restoration of status are the robe, στολὴ, a common word for a stately robe, used for the priestly garb of Aaron in Ex 28:2; 29:21; the ring (a signet ring, evocative of royal authority Esth 3:10; 8:2; Gen 41:42); shoes (the mark of a freeman).
For further see K.H.Rengstorff, Die Re-Investitur des verlorenen Sohnes in der Gleichniserzählung Jesu. Luk 15:11-32. Köln, 1967, 28f, 45-51.

This has led Gutbrot' to the conclusion that Jesus² here has deposed the Law from its position of mediation:

"In the proclamation of Jesus according to the synoptics, affirmation and recognition of the Law are inextricably interwoven with negation and criticism. The essential and basic negation of the Law in Jesus consists in the fact that he deposes it from its position of mediation. It is not denied that ~~/~~in infringement of the Law is sin which separates from God. But the point is that this hopeless position can be remedied...

"In vv 25ff it is shown by way of contrast that the elder brother who stayed at home did not profit by staying at home. It is not in his relation to the Law, whether in a consistent fulfilment which is not disputed or in a flagrant transgression which is not condoned, that the righteous or the sinner finds his definitive relation to God. If the sinner is received into

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1. H.Gutbrot, TDNT IV 1060.
 2. L.Schottroff maintains that the parable is Luke's own composition ("Das Gleichnis vom verlorenen Sohn", Zeitschrift für Theologie und Kirche, 1971, 27-52.) J.Sanders proposes that it was only the first half of the parable which came from Jesus ("Tradition and Redaction in Luke 15:11-32", NTS, 15, 1969, 433-438.)

Arguments assigning the whole parable to Jesus include:

- (a) it presupposes an instinctive grasp of Jewish law and social behaviour (K.E.Bailey, Poet and Peasant, Grand Rapids, 1976, 161-203);
- (b) it makes OT allusions to the Hebrew rather than the Greek text (O.Hofius, "Alttestamentliche Motive im Gleichnis vom verlorenen Sohn", NTS, 24, 1978, 246-248.)
- (c) both halves of the parable show non-Lucan language, attitudes and theology (C.E.Carlston, "Reminiscence and Redaction in Luke 15:11-32", JBL, 94, 1975, 368-390; and I.Broer, "Der Verschwender und die Theologie des Lukas", NTS, 20, 1974, 462.

For further see E.Flood, Parables for Now, DLT, London, 1981, 11-20 and 87f.

pardoning fellowship with Jesus, he is at home in the Father's house, and this fact puts to the man who is legally righteous the challenge whether he is building his obedience to the commandment as hard-earned merit - this seems to be suggested by his grumbling at the reception of the prodigal - or whether he regards his perseverance in obedience as a joyous being at home in the Father's house. This means, however, that in both cases the Law is deposed from its position of mediation. The relation to the word and deed of Jesus now decides the relation to God."

Since piety is often regarded to be basically the virtue of right relationship to one's father', this parable is crucial in showing L's understanding of piety: the father is not disposed to mete out punishment but is prejudiced, pre-disposed, in favour of his sons. Both sons had wrong relationships with their father: the latter takes the initiative in calling the sons to a loving relationship. One son repents and is restored to family status immediately. The other is free also to respond (note the freedom to refuse, seen above² in L) but the outcome is not told. Behind both cases grace supersedes Law.³ Joy and merry-making are part of the present scene of salvation.

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1. But see wider definition of piety in Chapter Four below.
 2. p.211 ref. Lk 14:28-32
 3. So much continues to be written on this parable - from redaction studies to liberation theology!
 See C.E.Carlston, "A positive Criterion of Authenticity?" Biblical Research, 7 1962, 33-44; and "Reminiscence and Redaction in Luke 15:11-32", JBL, 94 (1975) 368-390.
 M.Dumais, "Approche historico-critique d'un texte: La parabole du père et de ses deux fils (Luc 15:11-32)", Science et esprit, 33, 1981, 191-214.
 P.Grelot, "Le père et ses deux fils: Luc 15:11-32: Essai d'analyse structurale", Revue biblique, 84, 1977, 321-348.
 O.Hofius, "Alttestamentliche Motive im Gleichnis vom verlorenen Sohn", NTS 24, 1977-78, 240-248.
 R.T.Osborn, "The father and his two sons: a parable of Liberation", Dialog 19, 1980, 204-209.
 L.Schottroff, "Das Gleichnis vom verlorenen Sohn", ZTK 68, 1971, 27-52. (Parable is Lucan creation).
 J.T.Sanders, "Tradition & Redaction in Luke 15:11-32", NTS 15 (1968-69) 433-438 (queries the originality of such a twin-peaked parable as this).

3.24 Parable of the Dishonest Manager. Lk 16:1-8a Two Applications of the Parable. Lk 16:8b-12 Avaricious Pharisees are reproved. Lk 16:14-15 Parable of the rich man and Lazarus. Lk 16:19-31 Unprofitable servants. Lk 17:7-10

These passages are considered together since they concern judgement and riches, with little direct relevance for the study of piety.

As regards the parable of the dishonest manager one finds again L's esteem for prudence (see comments above on 14:28-32), a feature discouraged by Q (e.g. in 10:4 and 12:22b-31). Verse 8b shows up a dualist way of thinking which mentions οἱ υἱοὶ τοῦ αἰῶνος τοῦτου and οἱ υἱοὶ τοῦ αἰῶνος ἐκείνου. (But was this part of the original parable?) By implication there are also "sons of the age to come"² and "sons of darkness". A further implication of the mind-set surrounding the parable appears in verse 9 with the use of the word σκνῶν for the locus of God's presence, a word which may be connected with the concept of the shekinah³ in Judaism. The spirit of verses 1-8a seems to be one in which prudence and diligence are applied to the present⁴ circumstances and are advocated with shocking humour or irony. The moralizings in 8b-9, 10-12, 13 were referred to by C.H.Dodd⁵ as "notes for three separate sermons on the parable as text."

1. of Qumran usage IQS 1:9; 2:16; 3:13, 24f; 1 QM 1:3, 9, 11, 13; as well as Jn 12:36; 1Thes 5:5; Ephes 5:8

2. cf. H.Sasse, TDNT I, 206f.

3. שְׂכִינָה (cf. Str. B., II, 314f.) Luke uses the plural σκνῶς. Note in F.Delitzsch' translation of Lk. 16: into Hebrew Luke's αἰῶνος σκνῶς becomes מַשְׁכָּנֹת עוֹלָם

W.Michaelis, TDNT VII, 378f, especially n. 60.

4. I.H.Marshall, Gospel, 621.

5. On the eschatological nature of the parable cf. L.J.Topel, "On the injustice of the Unjust Steward", CBQ 37 (1975), 216-227; and J.Jeremias, The Parables of Jesus, SCM, (1972), 182 with D.M.Mealand, Poverty and Expectation in the Gospels, SCM 1980, 31; J.H.Charlesworth, "The Historical Jesus in the Light of Writings Contemporaneous with Him", ANRW II 25.1, Berlin 1982, 451-76; and critique of this in E.P.Sanders, Jesus and Judaism, SCM, 1985, 110-111.

6. C.H.Dodd, The Parables of the Kingdom, (1935) rev ed. London & New York 1961, 17.

In verses 11 and 12 this spirit is directed to disciples¹ with property: they are to hold their wealth in stewardship for God. "What seems clear from the passage is that the followers of Jesus are expected to use their possessions in a creative way (see also Lk 19:11-27); they are to give alms to the poor, and this will secure them a place in heaven."² (The latter comment seems to be a further allegorisation of the parable.) By way of contrast other property-owners, the Pharisees, are reproved in 16:14-15 for deliberately directing their actions towards approval in the eyes of their contemporaries³, forgetting that God sees into the motives behind outward demonstrations of "piety", cf. Lk 2:35, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

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1. As is verse 14 directed against Pharisees cf. D.L.Mealand, Poverty and Expectation in the Gospels, SPCK, 1980 p. 31f. Note also Sanders' comments on Luke's anti-Pharisaism in E.P.Sanders, Jesus and Judaism, SCM 1985, 278-281, & p. 386 n. 32. Schürmann situates verse 14 in Q, as D.L.Mealand indicates loc. cit., and the spirit seems akin to the astringent tone of Q already noted. —h
 2. L.T.Johnson, Sharing Possessions, Fortress Press, 1981, 18.
 3. see for another view E.Klostermann, Das Lukasevangelium, Tübingen, 1929², 376.
 (For the Jewish picture of Hades cf. J.Jeremias, TDNT, I, 146-149; V 769 n. 37) om

The parable of Lk 16:19-31, The Rich Man and Lazarus, may be intended as a demonstration of such a misuse of wealth.¹ It also presents in story-form the theme of eschatological reversal already presented in the Infancy Narrative (Lk 1:52-55; 1:73-79; 2:34) and in Q (6:20-26; 12:13-21). A further theme, important for piety, is summarised in 16:31: "if they do not listen² to Moses and the prophets,³ they will not be convinced even if someone rises from the dead". The Law and the prophets, rather than spectacular miracles, are the foundations for true conversion. There is no compulsion, (cf above) for a change of heart: here freedom is essential, and must be respected.

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1. A.Schlatter, Das Evangelium des Lukas, Stuttgart, 1960², 376. For the Jewish picture of Hades see J.Jeremias, TDNT I 146-149 v 769 n. 37.
 2. Listening in the synagogue, says O.Glombitza, "Der reiche Mann und Lazarus", NTS, 1979, 273-283. The parable surely points beyond mere listening.
 3. On Abraham ruling over the place of the dead (replacing Osiris) see K.Grobel, "Whose name was Neves", NTS, 10, 1963-4, 380. On Lazarus and Eliezer, Abraham's loyal servant, see E.Flood, More Parables for Now, DLT, London, 1981, 51f, and J.Derrett, Law in the New Testament, London, 1970, 78-99.
On the basic unity of the parable, see J.Jeremias, The parables of Jesus, SCM, 1970, 182-187 (where the author also renames the parable as "the parable of the Six Brothers"). For a more doubtful appraisal of the parable's unity see C.F.Evans, "Uncomfortable Words", Expository Times, 81, 1969-70, 228-231.
On the warning of a possible rejection of a son of Abraham see C.H.Cave, "Lazarus and the Lukan Deuteronomy", NTS, 15, 1968-9, 319-325.

Finally by way of correction of possible misunderstanding of the fore-going sections, which could be seen to advocate salvation by works, the reproof given to the Pharisees in 16:14-15 is reinforced by Lk 17:7-10, where all true disciples (even those with servants themselves - verse 7!) are to see themselves as but unprofitable servants. "The performance of duty does not entitle one to a reward. So too when the disciples have accomplished all that God has commanded them, they have no claims upon him." (L will return to this in (18:12). This point of view is crucial to true piety in the disciple: the relationship to the father is one of duty, not one which attempts to put the father in debt to the son.²

As regards piety-analysis, this section has pointers towards the inner attitudes and outward behaviour required of the true disciple. Some³ disciples are seen to have property and servants. They are to use this property (16:9), as good stewards, (16:11,12); they are to show prudence (16:8a); and in the end they are to see themselves as dutiful servants (17:10). The attitude of the heart (16:15) not the outward performance for men's eyes is what is important. Lastly the L passages seem to continue the spirit of humour (16:1-8a) and the freedom (from forcing faith through spectacular miracles 16:31) detected elsewhere in L.

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1. I.H.Marshall, Gospel, 645. See also J.D.M.Derrett, "The Parable of the Profitable Servant (Luke 16:7-10)", Studia evangelica, 7, Texte und Untersuchungen, 126, 1983, 165-174.
 2. A related parable in L, Lk 12:35-37, indicates that God does in fact reward his faithful servants, but this is given freely: there is no constraint causing the master on his return to "gird himself and make them sit down to meat and to come forth to serve them."
 3. Yet see comments on the tensions between poor and rich (in the Dives/Lazarus parable & Woes and Magnificat) in D.L.Mealand, Poverty and Expectation in the Gospels, SCM 1980, 46-49.

3.25 The Cleansing of the Ten Lepers. Lk 17:12-18

This story, as Grundmann¹ points out, when considered along with Lk 18:1-8 and 18:9-14, presents the proper dispositions for prayer: gratitude, perseverance and compunction. Of particular interest here is the way in which the story seems to equate "giving glory to God" (verse 15, repeated in verse 18) with profound "thanksgiving" (εὐχαριστοῦν verse 16)². "The participle εὐχαριστοῦν in its O.T. background of berak (bless), means the same as 'give glory to God', by proclaiming God's redemptive acts in one's midst"³. Leaving aside any colouring added to the story by early church christology⁴, it is still clear that in the text of verse 17 Jesus desired all ten to return to *him* to express glory to God. He saw himself as the locus for this expressing thanks/glory to God. The presence of Jesus is similarly occasion for glorifying God by the angels and shepherds (Lk 2:14; 2:20), by the paralytic (5:25), by the crowd at Nain (7:16), by the crippled woman (13:13), by the blind man of Jericho (18:43) and by the centurion at the death of Jesus (23:47). This feature thus appears in Luke's use of his Infancy, Marcan⁵, and special (L) sources. But it is absent from the Q miracle (7:2-10, cure of the centurion's servant).

The lessons of piety, to be gained from a study of verse 19, would be more significant (e.g. concerning the role of the man's faith in going beyond the physical cure to "wholeness" and "salvation") but L seems to stop⁶ at 17:18.

1. W.Grundmann, Das Evangelium nach Lukas, Berlin 1966³, 335
2. Thematically the story reverses the lack of thanks in the previous L verses 17:7-10. In a similar way the L material in the parables of the dishonest manager in 16:1-8a and of the rich man and Lazarus 16:19-31 develop a theme of possessions introduced in the Prodigal Son story of 15:11-32. Is such continuity of thought a pointer to a written source L, or to the ordering of Luke? See chapter Two passim for the continuity of themes in Q as it appears in Luke. One acknowledges the old problem.
3. The Jerome Biblical Commentary, Chapman, London, 1968, 44:124
4. Which might see a pointer to the divinity of Jesus from the man's falling prostrate before him in adoration and giving thanks/glory to Jesus (as God). This would be going beyond the text.
5. Luke adds the feature to Mark in Lk 18:43 (Mk 10:52) and Lk 5:25 (Mk 2:12).
6. J.A.Fitzmyer, The Gospel According to Luke I-IX, 84.

For piety-analysis of 17:12-18, there may be an anti-semitic¹ mind-set in the story and in the possible polemics of the redaction² in 17:19. But more obvious is the clear prayer of petition (to Jesus!) and the commendation of the Samaritan's thankful praise of God in the presence of Jesus. (One hesitates to equate the "turning back" of the leper in verse 15 with conversion to Jesus, as Fitzmyer³ implies: conversion is not the point; the prayer of petition in verse 13 shows the lepers have already "turned" to Jesus.) Jesus is the locus of God's healing power and the locus of thankful praise to God.

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1. H.D.Betz, "The Cleansing of the Ten Lepers (Luke 17:11-19)", JBL 90 (1971) 314-328.
 2. R.Pesch, Jesu ureigene Taten? Ein Beitrag zur Wunderfrage (Quaestiones disputatae 52, Freiburg im B. : Herder, 1970) 114-134. Contrast J.Roloff, Das Kerygma und der irdische Jesus, Göttingen 1969, 157-158.
 3. Fitzmyer, Luke 10-24, 1151 and 1155

3.26 The Coming of God's Kingdom. Lk 17:20-21

The meaning of these verses is debated¹. Verse 20 disapproves of apocalyptic speculation.² The meaning of verse 21 relies heavily on the translation given to ἡ βασιλεία τοῦ Θεοῦ ἐν ὑμῖν ἐστί. I.H.Marshall reviews³ the recent studies, including the re-interpretation of various papyri⁴, and gives ἐντος the sense of "in the house of" e.g. "in your domain, among you", (rather than within you). "Jesus is speaking of the kingdom of God among men, possibly as something within their grasp if they will only take hold of it. The force of the saying may then be present or future". (p. 655)

1. cf. A.Feuillet, "La double venue du règne de Dieu et du Fils de l'homme en Luc, 17:20-18:8: Recherches sur l'eschatologie des Synoptiques", Revue Thomiste, 81, 1981, 5-33
cf. A.Sledd, "The interpretation of Luke 17:21", Exp. T 50, 1938-39, 235-237.
B.Noack, Das Gottesreich bei Lukas: eine Studie zu Luk. 17:20-24, Uppsala, 1948.
C.H.Roberts, "The Kingdom of Heaven (Lk 17:21)", HTR 41, 1948, 1-8;
J.G.Griffiths, "Εντος ὑμῶν (Luke 17:21)", Exp. T. 63, 1951-52, 30f.
A.Strobel, "Die Passa-Erwartung als urchristliches Problem in Lk 17:20f", ZNW 49, 1958, 164-174; id. "In dieser Nacht (Lk 17:34)" ZTK 58, 1961, 16-29; id. "Zu Lk 17:20f", BZ nf 7, 1963, 111-113.
A.Rustow, "ΕΝΤΟΣ ΥΜΩΝ ΕΣΤΙΝ", Zur Deutung von Lukas 17:20-21," ZNW 51, 1960, 197-224;
F.Mussner, "Wann kommt das Reich Gottes?" BZ 6, 1962, 107-111;
R.J.Sneed, "The kingdom of god is within you, (Lk 17:21)", CBQ 24, 1962, 363-382.
R.Schnackenberg, Schriften zum Neuen Testament, München, 1971, 220-243.
2. cf. W.D.Davies, Christian Origins and Judaism, CUP 1962, 19-30
H.Riesenfeldt, TDNT VIII, 150
A.Strobel n. 2 above
3. I.H.Marshall, Gospel, 652-656
4. C.H.Roberts, A.Rustow, H.Riesenfeldt, n. 2 above and C.F.D.Moule, An Idiom-Book of New Testament Greek, Cambridge 1953, 83f.

Fitzmyer¹ on the other hand stresses that Jesus is clearly telling the Pharisees that they are not to look for the time of the kingdom's arrival or the place for this. The kingdom is already ἐν ὑμῖν. In Luke's Gospel one of two senses is likely: either "among you" means in the midst of you, in the presence of the person of Jesus himself and his ministry of preaching and healing; or... within your grasp, reach. Either of these meanings would suit not only stage III of the gospel tradition, but also stage I. In effect, Jesus would be putting his enquirers on the spot: Either they have not recognised what is in their presence or they have not allowed themselves to be accosted by his kingdom preaching."

There is surely a link here with the previous L passage 17:12-18 where Jesus is the locus of God's healing power and of praise to God. Now in 17:20f Jesus would seem to be the locus of God's kingdom among men.

For a study of piety one could say that the verses indicate that the saving benefits of the kingdom are now available: the follower should realise this fact, rather than engage in apocalyptic musings.

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1. J.A.Fitzmyer, Gospel 10-24, 1159, 1985.
 2. For a consideration of the coming of the kingdom and the coming of the son of man see A.Feuillert, "La double venue du règne de Dieu et du Fils de l'homme (d'après Luc 17:20-18:8): Recherches sur l'eschatologie des synoptiques", Revue Thomiste, 81, 1981, 5-33.

3.27 Days of the Son of Man. Lk 17:28-32

The source of these verses is debated.¹ For piety the remarks on 17:20-21 apply.

3.28 Parable of the Dishonest Judge.² Lk 18:2-8

The parable is concerned with instilling confidence for persistent fidelity in prayer among the elect which the Son of Man should find on earth³ at the parousia.

The dramatis personae present four features of interest to a study of piety:

the widow⁴, the typically needy person utterly dependent, who petitions "night and day" with a fidelity recalling the widow Anna of the Infancy Narrative in Lk 2:37. Such constant, anawim-styled fidelity is vindicated by God;

the judge characterised by his lack of O.T. "fear of the Lord" (i.e. fear of God as *judge*⁵); the point is made a *peiore ad melius*⁶, that if one so impious as this judge will vindicate the widow, how much more speedily will God vindicate his persevering elect;

the elect of verse 7 are those who are favoured by God, and who will be vindicated by God more speedily than the widow was by the judge (to whom she was a stranger)⁶. The elect must have confidence in prayer and not be tempted to give up because their prayers seem to go unanswered.

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1. S.Schulz, Q-Die Spruchquelle der Evangelisten, Zürich, 1972, 282f.
R.Schnackenberg, God's Rule and Kingdom, London, 1963, 233
T.W.Manson, The Sayings of Jesus, London, 1949, 141-147
E.E.Ellis, The Gospel of Luke, London, 1974², 210
J.A.Fitzmyer, Gospel According to Luke 10-24. p.1164f
 2. verse 8b is included here, contra Fitzmyer, Luke I-IX, 84; for review of evidence cf I.H.Marshall, Gospel, 676
 3. C.Colpe, TDNT VIII, 435
 4. G.Stahlin, TDNT IX, 440-465
 5. G.Delling, Studien zum Neuen Testament und zum hellenistischen Judentum, Göttingen, 1970, 672
 6. Delling, op. cit. 215

The final observation to be made here concerns the character depicted for God: the language of verse 7 reflects Sir 35:12-25:

the Lord is a judge
who is no respecter of personages.
He shows no respect of personages to the detriment of a
poor man;
he listens to the plea of the injured party.
He does not ignore the orphan's supplication,
nor the widow's as she pours out her story.
Do the widow's tears not run down her cheeks,
as she cries out against the man who caused them?
The man who with his whole heart serves God
will be accepted,
his petitions will carry to the clouds.
The humble man's prayer pierces the clouds,
until it arrives he is inconsolable,
nor will he desist until the Most High takes notice of
him,
acquits the virtuous and delivers judgement.
And the Lord will not be slow,
nor will he be dilatory on their behalf...
until he has judged the case of his people
and made them rejoice in his mercy.'

For piety-analysis it is the attitude of the elect towards God in prayer which is stressed. It should be one which expects mercy and vindication. Indeed God may be approached as an "unjust" judge who "takes sides" in favour of his elect. The latter must persevere in faith² and prayer.

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1. J.B.translation.
 2. See D.R.Catchpole, "The Son of Man's Search for Faith (Luke 18:8b)" Nov. T., 19, 1977, 81-104. See especially pp. 92-101 for the Old Testament dimension to this parable.

3.29 Parable of the Pharisee and the Tax Collector. Lk 18:10-14

Persistent fidelity in prayer is here shown in two contrasting attitudes: that of the Pharisee (who justified himself before God and men² listing his good works, going beyond the requirements of the Law³) and the Publican (who simply expresses his neediness⁴ or hopeless situation⁵ before God).

One notes in passing the habit of going to the Temple to pray, of standing for prayer, praying aloud⁶, of (not) lifting up the eyes to heaven⁷, and an example of beating the breast.

"Jesus' lesson is precisely that the attitude of the heart is ultimately what matters, and justification depends on the mercy of God to the penitent rather than upon works which might be thought to earn God's favour: when Zacchaeus restores his ill-gotten gains - a responsibility from which he is not excused! - this follows his acceptance by Jesus and does not precede it."⁸

Lastly the use of the imperfect, ἔτυπεν (he continued to strike) suggests a repetition also of the brief prayer of self-accusation ἰλασθητί⁹ μοι τῷ ἁμαρτωλῷ, possibly in a mantra-style of prayer. (cf. IQS 11:3-5, 10-12; IQH 11:15-22).

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1. cf. the use of two characters in the L parables at 15:11-32 and 16:19-31.
 2. cf. J.Behm, TDNT IV 931: "The individual fasts representatively. His exercise in piety is for the salvation of the whole body. In this light one can understand the concern of the Pharisee in Lk 18:12. He stands before God as one who in fasting and prayer bears on his heart the weal and woe of the people. He thus thinks that he should be seen before God¹." G.F.Moore, Judaism, 1927, II 261f."
 3. H.F.Weiss TDNT IX, 42
 4. K.H.Rengstorff, TDNT I, 330
 5. J.Jeremias, The Parables of Jesus, SCM, London, 1972, 143f. The beating of the breast is not part of the usual gesture of prayer: it is an expression of despair.
 6. For criticism of rabbis who prayed loudly cf. SB IV:1, 231f.
 7. S.B. II, 246f and J.Jeremias, TDNT, I, 185f
G.Stahlin, TDNT VIII, 260-269, esp. 262 n. 18 and 264
 8. I.H.Marshall, Gospel, 681
 9. F.Büchsel, TDNT III, 314-317. N.B. "Grammatically the form is passive but the deity is regarded as active rather than passive. Prayer is used, not coercion". 314f.

One notes the teasing nature of the parable when the disciple almost "pharisaically" identifies his own piety with that of the tax-collector and despises the Pharisee.'

For piety-analysis one finds the attitude of Jesus towards two types of piety (the alleged pharisaical pursuit of righteousness through self-reliance, and the sinner who acknowledges his own lack of worth). Regarding the practice of piety one notes the practice of fasting and paying tithes, the habit of going to the Temple to pray, of standing for prayer, of praying aloud, and of raising the eyes to heaven (or not) and the beating of the breast as a sign of compunction. The (recommended) prayer-form, the short plea for mercy, may be related to the mantra-style of an oft-repeated short phrase.

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1. For a critique of E.Linnemann, J.Jeremias and E.Schottroff on this parable see E.Flood, More Parables for Now, DLT London, 1981, 98.

3.30 Zacchaeus. Lk 19:1-10

The story of the salvation of another tax-collector, the rich but despised Jew', Zacchaeus, concludes the L material of the ministry of Jesus. In spite of the intervening verses there is a link with the previous L passage (both passages dealing with the salvation or justification of a tax-collector.)

For a study of piety in these verses three points may be noted:

1. No one is to be considered hopeless for the Gospel; it is a "lost" son of Abraham who is here saved, a sinner who is a leading tax-collector, of great wealth². His way of life, with its many contacts with Gentiles, caused him to be considered unclean³, he was counted among the 'Am ha'ares, his house was unclean³. His curiosity regarding Jesus, (to the point of indignity), led to a summons by Jesus which Zacchaeus obeyed to the letter. Salvation resulted for this "lost" son of Abraham (cf. the "daughter of Abraham" in the L passage Lk 13:10-17), because of the welcome offered, (not because of the visit per se.)⁴ The seemingly hopeless case had nevertheless the resources within him to respond very positively to the Gospel.
2. The "seeking" and "saving" by the Son of Man in verse 10 is couched in pastoral overtones⁵. Ζητέω, σώζω, and ἀπολλύμι⁶ are used of sheep e.g. in Ez 34 (verses 16, 22 and 4 respectively). To the picture of the Son of Man who is traditionally a judgemental figure, who is also a suffering Son of Man in Mark, is now added a strong presentation of the *pastoral* Son of Man. This latter picture, for piety, is much less fearsome or tragic than the preceding two. The Zacchaeus story is full of joy (and humour) in this saving pastoral Son of Man. 8 ?

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1. ibid 104; and E.Schweizer, TDNT VIII, 365. For contra see E.E.Ellis, The Gospel of Luke, London, 1974², 220f.
 2. O.Michel, TDNT VIII, 97-105; N.B. 105n. 154.
 3. ibid 101
 4. A.Plummer, St.Luke, Edinburgh, 1969⁵, 436
 5. J.Jeremias, TDNT VI, 500
 6. A.Oepke, TDNT I, 395
 7. cf. Mary's rejoicing in God who is her σωτήρ (1:47). Other infancy links: the name Zacchaeus is an abbreviation for Zachariah, meaning "the righteous one" cf. Lk 1:58, 59, 69; the joy of 19:6 and 1:14 and 2:10; the σωτηρία theme of 19:9 and 2:10; 1:69, 71, 77.

3. The prayer of Zacchaeus is a prayer of offering of dedication: a public resolve to give to the poor² and to make reparation³ for the past. The reception of salvation is thus followed by a vow to change one's manner of life, particularly regarding the use of wealth.

For piety-analysis, no-one is considered hopeless for salvation, an open welcoming attitude to God's agent being important. Jesus is seen as a pastoral Son of Man. Zacchaeus' works of justice follow his reception of salvation, as a sign of salvation not a condition of it.

3.31 Note on Procedure

As was indicated at the end of Chapter Two, in section 2.4, the process of abstracting piety-features from the sequential study is left until the final chapter. This should allow easier comparisons to be made for the various pieties emerging from the sources studied: the Infancy Narratives, the Q material in Luke, and the L material of the ministry.

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1. cf. 19:9 and 1:7; ὀνέμων of 19:9 and 2:11. For a recent study of joy in Luke cf. R.F.O'Toole, The Unity of Luke's Theology, Michael Glazier Inc., Delaware, 1984, Chap. 10 225ff
 2. Well in excess of the 20% recognised by the rabbis (SB IV 1, 546-551)
 3. Fourfold as Exod 21:37 cf. 2Sam 12:6. However only an added fifth was prescribed in Lev 6:5; Num 5:6-7. See further J.A.Fitzmyer, Gospel 10-24, 1985, 1225

4.1 INTRODUCTION

In the preceding studies, three of the Lucan sources have been examined in turn for their piety. It is now necessary to abstract from these systematic linear presentations those elements of piety which may be characteristic of each source, so that one may seek to compare and contrast the distinctive brand of piety demonstrated by any community behind each source. But how does one define "piety"? And would not "spirituality" be a better term to use here?

4.2 Definitions

Words are continually changing in meaning and in associated nuances. In this connection it may be shown that the term "spirituality" as understood today is less suited to the present N.T. study than the term "piety". But, once purified of certain modern overtones, it may indeed be seen as a useful sub-section of piety.

"Spirituality" is a word "which has come much into vogue to describe those attitudes, beliefs, practices which animate peoples' lives and help them to reach out towards super-sensible realities".¹ In this sense it can be much broader than the Judaeo-Christian experience, and indeed may not always be good (e.g. in the spirituality of Adolf Hitler.²)

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1. A Dictionary of Christian Spirituality, ed. G.S.Wakefield, SCM Press Ltd., 1983 p. 361. The section of this Dictionary on "Spirituality" outlines on pp. 361-363 the development of the use of the term e.g. in the fifteenth century it stood for the clergy as a distinct order of society, or for church property, or for the revenue from this. Later it became a term to distinguish the realm of the spirit from that of matter or the body. The term moved in meaning through a (pejorative) seventeenth century French use as a refined unearthly mysticism, to become "an irreproachable term defining the life of prayer and discipline, with perhaps a hint of 'higher levels' and mystical elements".
 2. op. cit. 362

"For many people it means some mysterious and self-contained activity, a secret which can be broken into by the study of some 'spiritual techniques'. The prevalent restless search for 'spirituality' and 'mysticism' may be unhealthy. 'Spiritual sobriety' has been the source and foundation of the truly Christian spiritual tradition, not corybantic excitement, or abnormal phenomena, or even special revelations. Too many self-appointed 'elders' and 'spiritual teachers', exploiting what may be a genuine spiritual thirst and hunger, in fact lead their followers into dangerous spiritual dead ends."¹

Because of this rapidly-developing understanding of the term "spirituality", it is thought inapt to use the word as a focus for the present N.T. study.² But if by "spirituality" is meant the inner spirit, the spiritual motivation for religious activity, then one could usefully employ that term, but as a sub-section of piety.

Piety is generally understood to embrace the concepts of devoutness and dutiful conduct.³ Devoutness has itself a two-fold dimension: it has an inner attitude of respect, humility, reverence,

1. op. cit. 362.

2. The rapid growth in popular interest in spirituality may be seen in the explosion of popular texts on the subject, particularly since 1960 when Louis Bouyer published his scholarly classic on the subject: The Spirituality of the New Testament and the Fathers, London, Burns & Oates, 1960. His use of the term is one which, amidst a dynamic humanity and changing civilisation, focuses on "the problem to apply as integrally as possible to the life of the soul (and so, above all, also to comprehend as authentically as possible) the Gospel of Jesus Christ. 'the same yesterday, today, and forever'". p. x.

3. e.g. Chambers Twentieth Century Dictionary, 1983

and a verbal expression of this in prayer.¹ The other concept, dutiful conduct, is, in the Judaeo-Christian life, not merely a concern involving the individual and his God; there is also a community dimension² to which the individual contributes in two ways: he participates in communal religious worship³; and, as an individual, he is bound by charity to the neighbour, thereby showing that his devotion to God is not spurious.

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1. One must, of course, distinguish piety from pietism. See further Trond Enger's article on Pietism in A Dictionary of Spirituality, ed. G.S.Wakefield, SCM Press Ltd., 1983, pp 300-301. Many of the features of Pietism depicted here seem to the author of this present thesis to be very appropriate descriptors of the piety of Q.
 2. The concept of piety adopted here is wider than that of TDNT VII p. 182 ff (article on εὐσεβία by W.Foerster.) The actual concepts involved in piety are more extensive than the word-derivatory basis, so characteristic of T.D.N.T. generally. One suggests that the word is traditionally linked to a child's right-relationship with its father, and that in the Judaeo-Christian experience the word may be directed to the duty of the believer towards God as Father. But in practice the O.T. and the N.T. have little place for the εὐσεβ- group of words and the associated idea of human virtue. The definition adopted in this thesis is much broader.
 "The reserve ... in respect of the group εὐσεβ- ... is clearly associated with the fact that in Hebrew and in the mother-tongue of most of the N.T. authors there was no direct equivalent for these Greek terms ... But there are other reasons as well as the linguistic for the absence of εὐσεβ- from the Gospels ... There is no absolute norm in εὐσεβ-. For Socrates the voice of reason and the laws had an unconditional force and Xenophon described his conduct as that of a εὐσεβής; but the unconditional nature of the commitment does not lie in the use of the word εὐσεβής itself. What evokes εὐσεβείν is not a personal entity but a vast order. It is not ὁ θεός but τὸ θεῖον. This makes the group poorly adapted for use in the O.T. and the N.T. Furthermore εὐσεβ- lays the emphasis on the conduct of man and evaluates this morally as a virtue. With moralism this concept of εὐσεβεία also disappears from the N.T. Paul speaks not of εὐσεβεία but of the ἀγία and the ἐκλεκτοί. For him εὐσεβεία is replaced by πίστις and ἀγάπη - concepts which, rightly understood, cannot be qualified morally as virtues." T.D.N.T. vii, 182, W.Foerster.
 3. For further see Klenicki, Huck and Gabe, eds., Spirituality and Prayer: Jewish and Christian Understandings, Paulist Press 1983, particularly E.Fisher's chapter on "The influence of Jewish liturgical spirituality on Christian traditions: some observations."

4.3 Outline of method for this chapter

In the work which follows, the three Lucan sources so far studied linearly will be subjected to a process whereby the piety of each source is categorised under three headings:

the inner spirit of the particular source's piety;

the prayer-forms appearing in the source; and

the pious practices or performances of duty seen in that source.

This may assist the reader in discerning the distinctiveness of each source's piety. If these are truly distinctive, then, since piety does not operate in a vacuum (one hopes), there may emerge a tool - PIETY ANALYSIS - which points towards three communities (at least) behind Luke's Gospel. There is bound, of course, to be some overlapping between the pieties, since all are concerned with early Christianity, and the textual sources are all "used" by the writer Luke.

4.4 FIRST SOURCE STUDIED: THE INFANCY NARRATIVES OF LUKE 1 and 2 The spirit of piety in Luke 1 and 2

The piety here breathes the air of the O.T. to express a high christology in a firmly monotheistic setting.

Attention has been given in Chapter One of this thesis to the characters Zechariah, Elizabeth, Simeon and Anna, devout heroes and heroines whose pictures are painted in Luke in O.T. colours. It has been noted how the text recalled, by its nuances, such figures as Abraham, Sarah, Judas Maccabeus, Simon son of Mattathias, Joshua, David, Samuel, Elkanah, Hannah, Judith and Solomon.

Similarly we have noted in Luke 1 and 2 a devotional practice and a literary background of traditional Judaism: the Law is practised with fidelity, the Prophetic works come to fulfilment, the Wisdom writings are clarified by the events described. Writing of the Matthean and Lucan Infancy Narratives Raymond Brown rightly says:¹

"They were written to make Jesus' origins intelligible against the background of the fulfilment of O.T. expectations. The style of the use of the O.T. is very different in the two infancy narratives, ... but

1. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977, p. 37

the common instinct to draw so heavily upon the Scriptures suggests that for each evangelist the infancy narrative was to supply a transition from the O.T. to the Gospel - the christological preaching of the Church presented in the imagery of Israel."

The spirit of Luke 1-2 is highly monotheistic: it is God who acts through his angels; it is God who is praised in the Canticles; it is God's prophetic spirit which activates people (Lk 1:15, 41, 67, 80; 2:25-27). But what is new (in contrast to the O.T.) is that God is at work in a unique manner in Jesus who is $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ $\kappa\acute{\upsilon}\rho\iota\omicron\varsigma$ and $\sigma\omega\tau\acute{\eta}\rho$. As has been developed above,¹ in Jesus God "suddenly comes to his Temple" and is at home there. This is a post-resurrectional and very high christology indeed. Luke as the good teacher who works from the known to the unknown, presents in familiar O.T. colours, and with an abundance of heavenly phenomena, a christological vision which, compared with his Marcan predecessor, and even with his own earlier² account of the ministry, is quite stunning.

This "good news" is presented to the poor: the barren wife, the humble virgin, the outcast shepherds, the devout and aged Simeon and the widow Anna. The chapters of Luke's Infancy Narratives, as has been pointed out³, are full of the spirit of the Anawim, the pious poor remnant of the true Israel, which is transformed by God's work presented in their midst.

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1. Chapter One especially pp. 58-64.
 2. See e.g. R.E.Brown, The Birth of the Messiah, Chapman, London, 1977 p. 243: "If Luke composed the infancy narrative last of all (and thus after Acts) and if he intended a certain parallelism between the two transitional sections (Luke 1-2 and Acts 1-2), it is not surprising that, in many ways, the infancy narrative is closer in spirit to the stories in Acts than to the Gospel material which Luke took from Mark and from Q. The outpouring of the prophetic spirit which moves people to act and speak (Luke 1:15, 41, 67, 80; 2:25-27) is not well attested in the ministry but resembles very closely the pentecostal and post-pentecostal outpouring of the prophetic spirit in Acts 2:17: 'I shall pour out my spirit upon all flesh, and your sons and your daughters will prophesy'. The speeches of Acts and the hymns of the infancy narrative are both compositions reflecting older material, but compositions which convey to the reader the tonality of the character to whom they are attributed and which comment upon the significance of the context in which they are uttered."
 3. Chapter One passim e.g. 1:3.

4.5 The prayer-forms of Luke 1-2

The distinctive prayer-form in these chapters is the hymn or canticle, with its psalm-like O.T. thought-patterns.¹ We have already considered² the works of scholars on the Benedictus, Magnificat and Nunc Dimittis, and we have noted the Gloria of the angels. Apart from the latter, these are prayers in the singular. Other instances of the use of the singular in prayer may perhaps be detected in:

- 1:38 Mary's prayer of fiat,
- 1:45 Elizabeth's prayer of blessing,
- 2:19 and 2:52 Mary's pondering in her heart,
- 2:22 the parents' prayer of offering,
- 2:28 Simeon's prayer of blessing and
- 2:38 Anna's prayer of praise.

Community prayer too is mentioned in 1:9 where the whole congregation is outside the sanctuary praying as Zechariah burns the incense within. Later when he regains his speech the community "praised God" (1:64). The shepherds too "glorified and praised God" (2:20) for all they had heard and seen. Both individual and community prayers in Luke 1-2 may be categorised as prayers of blessing, praise and offering.

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1. cf. fn. 1 of page 9 on the prayer-life of Zechariah, with its familiarity with psalms of trust, adoration, praise, humility, longing etc.
 2. Chapter One section 1:8. For further see S.Farris, The Hymns of Luke's Infancy Narratives. Their Origin, Meaning and Significance, JSNT Supplement Series 9, Sheffield UK: JSOT Press, 1985; and B.Grigsby: "Compositional Hypotheses for the Lucan 'Magnificat' - Tensions for the Evangelical", Evan. Quart. 56, 3, 1984, 159-172 (suggesting that the original life-setting of the Magnificat may have been the Jewish-Christian church after Easter rather than the Marian authorship. One wonders why Grigsby seems to exclude Mary from the Jewish-Christian church).

The infancy drama begins and ends in the Jerusalem Temple. Tempelfromigkeit' is presented as closely associated with Jesus' roots.² It is not, however, the rituals of the great feasts which are significant for Luke's source but the fidelity of the pious poor who, carrying out their religious duties, are seen to be publicly fulfilling the requirements of the Law, sometimes going well beyond the minimum. There is no hint of bitterness towards Temple ritual or its priests, but rather one sees a love for its traditions and a fulfilling of its purpose as the locus of the revelation of Jesus e.g. in 2:49 where Jesus says of his Father what the Father will say of Jesus at his Baptism: the christology of the Father-Son relationship is here spoken by Jesus.

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1. cf. R.Schnackenburg, L.T.K. (2nd edition), IX, cols. 1358-9.
 2. For further cf. Richard S.Sarason, "Religion and worship: the case of Judaism", in Take Judaism for Example, ed. J.Neusner, 49-65, University of Chicago Press, 1983.

Pious practices occurring in Luke 1-2 have been explored in Chapter One of this thesis. They include:

- the offering of incense by Zechariah in the Sanctuary;
- his period of duty;
- the naming and circumcision of John and Jesus;
- the purification in accordance with the Law;
- the presentation of Jesus as first-born male;
- the lawful offering of a pair of doves or pigeons;
- the prayer and fasting of Anna;
- the pilgrimage at Passover to the Temple.

In summary, the piety of Luke 1-2 is modelled on traditional Jewish humble walking in the Law of Yahweh.

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1. If one were to ask whether or not the Lucan picture here is a true picture of traditional pharisaic piety or of a gentile's impression of traditional Jewish piety one would opt for the latter: the mistaken con-fusing of the purification of the mother and the dedication of the child to God in a Temple setting would surely not have been made by someone with a first-hand experience of Jewish traditional piety. The con-fusing of rituals has been discussed above. (Chapter 1 p.62)
One suspects that there may be an element of protest running through these stories: in the critical times when the Jewish-Christian church experienced the opposition of Jewish officialdom, saw the destruction of the Temple, and became aware that the Gentile harvest was so amazingly unconventional and fruitful, it is understandable that a questioning of one's identity as a *Jewish-Christian* should occur. In these circumstances it would be natural to take one's stance, as far as possible, on the practices of the exemplar, Jesus, who was obviously rooted in faithful traditional Judaism. These stories could be preserved by such Jewish-Christians as a protest that in these critical times one should not throw away the Jewish baby with the Gentile baptismal water. (Their preservation by Luke would suit his idealism as a bridge-builder - between Israel of old and the New Israel, and between the communities within the early church).

4.7 SECOND SOURCE STUDIED: LUKE'S Q MATERIAL

The spirit of Q's piety

In contrast to the foregoing, the piety of Q has little affection for the Temple or its rituals: it seems to be grim and joyless as it doggedly bears witness to its faith in the face of persecution, with a sense of mission born of its certainty in bearing the normative teaching of the founder, and being sustained by an all-pervading awareness of the eschatological reward that awaits the disciple who is faithful in his absolute dedication to the master. Persecution is a proof that the disciples are God's true servants since that is how the prophets were treated.

The pious Q disciple has to be told to be non-judgemental; he is to love his enemies and pray for them and bless them. Love seems to be a duty rather than a joyful experience. One must trust¹ and obey God, even as the tempted model, Jesus, did. (4:2b-13) Self-effacement now will be greatly rewarded in heaven (6:23), although one must add that the threats of damnation reiterated throughout chapter 12 far outnumber the promises of heaven! The inner dispositions are important for Q: these must be good in order to bear good fruit. This fruit consists not in wordy confessing ("Lord, Lord!" 6:46), but in acting in obedience to the words of Jesus. The disciples are to preach repentance (in the traditional terms of sackcloth and ashes, heaven and hell, Beelzebul and the Finger of God 11:19f). The master of the servants in the parable is an "austere" man (19:22). Q has little place for miracles: real faith² needs no signs like these. This wicked sign-seeking generation will have the men of Nineveh rising up at judgement to "ensure its condemnation",³ as will the Son of Man (11:30-32; 12:8-9)⁴. There is need even for the disciple to keep careful vigilance (12:39-40, 42b-46, 51, 53, 58-59), looking after

1. Luke 6:30; 12:6, 7, 11, 12.

2. The disapproval of sign-seeking is of course not novel cf. 1 Q ap Gen 20:28; Mk 8:11, 12. What seems new is what might almost be called a "spirit of vindictiveness" which secretly rejoices in the coming judgement and condemnation of such sign-seekers (Lk 11:49-51). But note that Q's eschatological orientation lacks apocalyptic speculation. L warns against any vindictiveness, according to J.M.Ford, My Enemy is my Guest, Maryknoll, New York, 1984, 106-107, referring to 18:1-8.

3. Luke 11:32 NEB translation (καὶ κατακρινοῦν αὐτοὺς)

4. With the angels as the tribunal which sat on the thrones in Dan 7:9-10, denied by M.Casey, Son of Man, SPCK, London, 1979, 193ff.

the Lord's house as a *παιὶς* and *ὑπόδικος* servant. The Q disciple regards himself to be vulnerable as a lamb (10:3). He is privileged to be poor (4:18; 6:20), since it is to the poor that the good news has been given. Therefore he is not concerned with earthly things (12:22b-31, 33b-34), since human anxiety is pointless when one is specially cared for by God. Indeed it is his confidence in God which should be in evidence, since he has only to ask and he will receive from a God who is ready to give and forgive (11:9-13). Q is imbued with a strong and clear monotheism: God is Father and in sovereign control (10:21). He has authorised Jesus as his Son to teach (10:22), and it is this teaching which the Q disciples are to practise fearlessly.¹ In doing so they are not to reject the Law² (11:42): the validity of the Law and the prophets continues as the Kingdom of God is proclaimed (16:17). The Q disciple has a sense of dignity in being involved in harvesting (10:2-16): he is the personal ambassador of Jesus (10:16). As such, he is to rebuke the sinner, but at a sign of *μετάνοια* is to be superabundant in forgiveness (17:3b-4). (Does he have to be told to do this?) Lastly in this summary of the spirit of Q's piety one can recall the primitive legalism³ of Q (noted above on p. 150) as well as the apparent exasperation of Q at Israel's rejection of Wisdom in spite of the obvious example given by Q's openness to God's will, resulting in a Gentile harvest as the final judgement approaches. The spirit of Q's piety seems quite distinctive.

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1. P.D.Meyer, The Community of Q, unpublished Ph. D thesis, University of Iowa, 1967, 45.
 2. cf. "Jesus as Teacher of the Law", in Messiah, J.O'Neill, pp 27-43.
 3. Although Q condemns the Pharisees for their rigid legalism (Lk 11:39-40, 42-44, 46-52), Q itself in 11:44 assumes that the unwitting walking on unmarked graves still causes ritual uncleanness in terms of the Law, this condition following automatically from the deed, quite independently of the intention of the agent, though of course ritual impurity is not to be confused with deliberate sin. Q itself here betrays what I have termed "primitive legalism" (unless one detects the use of irony in polemics with the Pharisees). Note the freedom advocated in 1 Cor 10:27. Tension in the N.T. in dealing with legalism is obvious cf. Lk 10:7-8.

The Q disciple is a preacher of repentance and healer of the sick (10:10-16; 17:3b-4; 10:9). The repentance he preaches in terms which are traditional: sackcloth and ashes (if he follows the example of the Q-Jesus at 10:13) with an eye to the approaching judgement (10:9). It is this judgement which gives an urgency to Q's work so that Q dispenses with the niceties of (oriental) greetings (10:4) and vigorously rejects the outward performance of social ritual (10:38ff). It may be the same urgency which allows Q to set aside scruples concerning the food laws (10:7-8).¹ This freedom, born of urgency perhaps,² is in marked contrast to the orderly ritual and Tempelfromigkeit of the Infancy Narratives.

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1. Not in Matthew. Luke 9:59 may reinforce the point: traditional piety would be shocked here.
 2. At the same time one should note that the parables of the mustard seed and the yeast (13:18-21) are possibly suited to a period of drawn-out delay prior to the judgement, which is to be therefore a time of steady growth requiring in the disciple a faithful and perhaps undramatic dedication. One is not totally convinced of Schulz's two-stage development apparent in Q (a period characterised by apocalyptic post-Easter enthusiasm of "Hebrew-Christians" followed by a later Syrian-based community having a Hellenistic-Jewish-Christian nature). Schulz's criteria are not too clear. S.Schulz, Q-Die Spruchquelle der Evangelisten, Zürich, Theologischer Verlag, 1972.

4.9 Prayer-types in Q

One can observe the following types of prayer, indicative of the piety expressed in Q:

prayer of thanksgiving 10:21b;
prayer of submission to God's will 10:21c (cf. 1:38);
prayer of ecstasy 10:21a (cf. 1:47);
prayer of blessing 10:23;
prayer of praise
 longing
 repentance
 petition for protection 11:2-4;
prayer of petition 11:3; 11:9a; 17:5 (cf. p. 163 above);
prayer of seeking 11:9b (See p. 142 above).

It is not apparent that these types of prayer are uniquely distinctive of Q. They are, moreover, not well-distributed throughout the Q material, but this may indicate a collection of material on prayer for the Q community. The emphasis in Q is on preaching¹ rather than prayer.

1. The lack of any sympathy for Temple-ritual suggests that the Q community has moved far from the spirit of the community which preserved Lk 1-2.

The Spirit of the Piety of the L Material

In contrast to the apparent severity and narrowness of the piety in Q and to the practice of legal/Temple fidelity in the Infancy Narratives, the L material shows a piety which is warm and tolerant in its understanding of the human conditions in which it operates and of the inner feelings of the would-be disciple.

While Q speaks of the cost of the discipleship in terms of hating one's family members or of bearing one's cross (14:26, 27), L on the other hand at least considers the feelings of those who would follow Jesus, and, while still requiring commitment, does not express this in such harsh terms (9:57-62): the additional verses 9:61f imply that true commitment will transcend the natural feelings of affection for one's family, but at least these feelings' are taken into consideration. Similarly L, in quoting the LXX in 4:18f, omits the harsh tones of Is 61:2 ("to proclaim the vengeance of our God") while it inserts from Is 58:6 ἀποστρέψαι τὸ ὄμμα ἀπὸ τοῦ ὀργισμοῦ, possibly to introduce the idea of forgiveness² into Jesus' statement of his purpose. Again, while Q seems to feel the need to remind itself of the theory that the true disciple must be prepared to forgive *ad nauseam*, L puts forward not the theory but the person of Peter as the model of conversion and forgiveness (5:4-9; cf. page 179 above), and as the very human exemplar of "fear of the Lord".

1. cf. page 186 above

2. I.H.Marshall, Gospel, 182.

The same gentler approach is found in L's consideration of the theme of judgement: in contrast to Q's "automatic" legalism (cf. page 150 above) one finds in the L material the understanding of the modifying circumstances contrasting witting sins with unwitting sins (12:47-48; cf. page 224 above). One's responsibility is according to one's lights (12:48), just as the servant, who did not know his master's will and yet did what deserved a beating, in fact received only a light beating. In the same vein the barren fig tree is not cut down immediately but is given a further¹ year's grace (13:1-9) (contrast the Q passage in Matthew 21:19 where Jesus seems to be depicted as intolerant of the fruitless tree and acts out an immediate damning judgement). But L is not unaware of the seriousness of the task for the disciple: prudent evaluation² of the work ahead and of the dedication necessary is recommended in 14:28-32: the Rash Builder and the Rash King are models of folly. Unlike Q (especially 9:59f and 11:23) L at least respects the freedom of the individual to refrain from discipleship (cf. p 186 above). L's respect for the individual's freedom is apparent too in 16:31 which refuses to force conversions through the miraculous: instead of such phenomena one should let the Law and the Prophets be heard. (L here presents in a more dramatic form the disavowal of "signs-faith" which one finds also in Q, Lk 11:29, and John 4:48. It particularly denies *salvation* by signs i.e. the avoidance of Hell by the miraculous intervention of the dead.)

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1. On the "unmistakeably symbolic" picture of Judaism being "given a further chance after the Lord's ministry by the evangelistic activity of the apostles in Acts" see J.Drury, The Parables in the Gospels, SPCK, 1985, 119.
 2. Unlike Q this prudence does not stress eschatological reward: whatever services are performed in response to Jesus' commands, the L disciple is to regard himself as an unprofitable servant (17:7-10).

A feature which contrasts with the grimness of much of Q is L's joy: the joyful announcement of the good news in 4:18; the glee of 5:39 in proclaiming that the "new wine" is good; the happy picture (for the sinner) of a God who seeks out the "lost" like a shepherd (15:4-7) or a woman (15:8-10), or a father (15:11-32); the optimistic outlook that should follow the discovery that, as a dishonest judge (18:2-8a), or a prejudiced father (15:11-32), God has favourites (cf. page 210 above), and that no-one is hopeless if we are to go on the evidence for a pastoral saving Son of Man depicted in the Zacchaeus story 19:1-10 or the compassionate prophet of 7:12 who raises the widow's dead son. Joy is a feature shared with the Infancy Narratives, but in the latter it is more a joy of promise, of future fulfilment; in L it has the immediacy of *ἡμερον* (4:21; 17:20, 21). The era of salvation is present today (cf. page 177 above). The eschatological prophet is now here, in contrast to Q's "Days of the Son of Man" (17:23-24, 26-27, 33, 34-35, 37b).

Lastly, in this consideration of the spirit of L, mention should be made of the sympathetic interest of L in the feminine (noted above, page 177), which is totally lacking in Q. Women¹, like the outcast Samaritans,² are important witnesses, despite their apparently lowly status in most of contemporary Jewish life. Awareness of one's lowly status before God is in fact the essential attitude for true piety (14:7-14; 15:11-32).

1. As in Luke 1-2.

2. 9:52-55 "is the first mention of the Samaritans in the Gospel. In Matt 10:5 Jesus forbids the disciples he sends out to enter a Samaritan town; otherwise only Luke among the synoptists depicts Jesus dealing with Samaritans (see 10:30-37; 17:11-19; cf. Acts 1:8; 8:1-13, 14, 25; 9:31; 15:3). In this he manifests a contact with the Johannine tradition (see John 4:4-42). Luke's interest ... stems from his emphasis on the universality of salvation now being made available in Jesus". J.A.Fitzmyer, *The Gospel According to Luke I-IX*, Doubleday, New York, 1981, 828f. See further "Jesus' Peaceable Approach to the Hated Samaritans" in J.M.Ford, *My Enemy is My Guest*, Orbis Books, Maryknoll, New York, 1984, 79-95.

4.11 The Practice of Piety in L

In L Jesus participates in the communal worship of the Jewish institutions (4:17-21, 23, 25-30; 11:1; 21:37 cf. page 175 above). This respect for traditional Jewish practice is of course also a feature of Luke 1-2. In addition to communal worship, Jesus also prays privately; but the practice of private prayer is found throughout the Gospel and cannot be deemed an exclusive feature of L: Jesus prays privately at his Baptism 3:21, before his choice of the twelve 6:12, before Peter's confession 9:18, at his transfiguration 9:28, before teaching the Lord's prayer 11:2, at the Last Supper 22:32, and on the cross 23:46.

What is more distinctive of L is the teaching that piety has to be linked with concern for one's neighbour: we have noted how the Baptist preached conversion in terms of sharing the fundamentals of life (3:11) and the avoidance of extortion, blackmail and intimidation (page 173 above); we have seen how the Samaritan in the parable was "good" in so far as he showed concern for his neighbour, while the priest and levite may have been unwilling to defile themselves ritually (page 187 above); we have seen that for L the true disciple must be a hearer and a doer of the word of Jesus 11:27-28 (page 189 above), and that when stating his programme of mission in 4:17-21, 23, 25-28, Jesus clearly sees the synagogue as the spring-board to his social responsibility among the poor and oppressed (page 175 above). To inherit eternal life, love of neighbour as well as God is essential 10:17-20. This is the traditional Law. And yet, on occasion, love of neighbour may necessitate the putting aside of the norms of the Law when charity demands it, as at Nain 7:12-17. The practice of the Law is not to be carried out for reward: all servants are unprofitable and do not have the right to reward 17:7-10, cf. 18:12. (Note too how the reward theme is absent in L's account of the Baptists's teaching, 3:10-14, in contrast to Q (cf. section 4.5). The good works of the elder son may make him legally righteous, but his relationship to his father, his "piety", is not right 15:11-32 (cf. page 200 above). For L, true piety expresses one's love of God by the practice of the Law as the norm, but by the love of neighbour as the essential guide to this practice.

4.12 Prayer-forms in L

The correct attitude for prayer are, according to L, humility 18:10-14, compunction 15:18, perseverance 18:2-8 and gratitude 17:12-18.

Types of prayer found in L include:

prayer of thanksgiving 17:16;

prayer of glory and praise;

by the disciples 11:2;

by the paralytic 5:25;

by the crowd at Nain 7:16;

by the crippled woman 13:13;

by the blind man at Jericho 18:43; and perhaps

by the Centurion 23:47

(a prayer absent in the Q miracle 7:2-10).

prayer of welcome (?) 19:6;

prayer of dedication 19:8;

perhaps mantra-style of prayer 18:13 (cf. page 211 above);

prayer of petition 11:3-4, 5-8;

prayer of listening 10:38-42;

prayer of blessing 11:27;

prayer of seeking 11:2b.

As in 4.7, there is little here which might be considered truly distinctive of L, apart from the recurring prayer of praise, which is also a common feature of Luke 1-2. What may be significant is the fact that prayer is extended as a dimension throughout L (instead of being briefly localised in Q), and that it is presented through a wide spectrum of human examples (the blind, the crippled, the Centurion, the Samaritan, the house-wife, the disciple and Jesus himself.)

4.13 CONCLUDING SUMMARY

The *spirit* of the styles of piety in the Infancy Narratives, in Q and in L is fairly distinctive and thus may be indicative of three distinct underlying communities.

The *practices* of piety are similarly quite distinctive in these sources.

The *prayer-styles* as seen in these sources may be distinctive in so far as the Cantic-form is textually significant in the Infancy Narratives, these being absent in the other two, while L emphasises the practice of prayer by its human examples showing a variety of prayer-styles (thanksgiving, praise, mantra etc.)

Piety Analysis may thus be seen as a tool with some potential in pointing to the communities behind a New Testament group of texts.

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Oct. 1986

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